# The Womens Missionary Magazine

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# The Hindu Woman

## INTRODUCTION

MRS. J. H. STEWART, Editor for India

It is with pleasure that we present to you a glimpse of India's women in the pages of this number, including a few of her prominent leaders.

Most countries have two views that may be seen by those from outside,—a view showing the better side, as well as one showing the worse side. Certainly, India too can show a better side to those who look for it. She is capable of the best, and this is as true of her women as it is of her men.

Those who know India best have felt that her womanhood has a fineness and a beauty not excelled anywhere in the world. Someone has said, "The grace of the Indian woman's dress, the 'sari', is a true symbol of her inner character and spirit. Such a wealth of womanly refinement is a treasure, which humanity must carefully preserve. In many countries, very precious things such as these have already been destroyed in the intense eagerness for change at any cost. But we can never afford to lose this supreme gift that India has to offer to the world".

Yet, India's women are not content to let things go on unchanged while the world all around them is advancing. She has that within her own soul, which inspires and urges her on. There is social progress in the land today, because her women are, of their own free choice, joining in the struggle.

It is to you, sympathetic readers, that we dedicate this number. With a love for our sisters across the seas, in this land of lights and shadows, let us read.

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## SHE WHO SLEPT AWAKES

### A Parable of India

While the dews drop, while the grey turns to gold,
'Mid tumult of men's wars,
Through the faint silence of the lingering day,
And the long night of stars,—
All pale and still as death she sleeps her sleep,
And God's long watch we keep.

Our eyes are heavy with dull weariness,
Leaden with slumbering,
So heavy and so dull we do not see
Him coming like a king;
We do not hear his footfall by our side,—
The Bridegroom for His bride.

"Surely this sleep is death," we say, "the spells,
That keep her bound so long,
Are stronger than our best enchantments are."
"There is one spell more strong."
"Sure, life can ne'er be kindled in a clod."
"Yea, by the kiss of God."

Then India, tranc'd, bound for centuries,
Stirs at the whispered word;
Him our eyes saw not, e'en in sleep she knows
For her predestined Lord.
Lo, at his touch the long enchantment breaks,
And she who slept awakes.

—N. Macnicol.

## THE HINDU GIRL'S PLACE IN THE HOME

**By Miss Nora Roy, M.A.**

Miss Roy is a member of the staff of the Isabella Thoburn College, (M. E. Mission) Lucknow. She has been granted a research scholarship by Lucknow University, the completion of which will bring her the Ph. D. degree in English.

TO define the place of the girl in the Hindu home is today not only a comparatively easy task but also very agreeable. The twentieth century is essentially iconoclastic, and we are witnesses of the rapid breaking down in distinctions of sex, caste and class, stock and tradition which have hitherto hampered democracy and progress in all India, and especially in Hindu society.

How Hindu society is reacting to the influences of the modern movement with reference to its girls, and the attitude of the girls themselves will give us definite ideas regarding our subject.

In the first place, there is a growing desire among the upper and middle classes to give the same opportunities to their daughters as they

have hitherto given only to their sons. Hence there is an insistent demand for more schools and better ones. The numbers attending high schools and the number of those going up for the higher university courses have increased many hundred per cent within the past decade or so. Among the peasants and working classes of cities the effort of social workers of the Hindu community, missionary endeavor, Government aid and legislation are working for literacy up to the primary standard, to be followed by vocational training. So throughout Hindu society the leaven is at work, to enlighten and uplift the community.

I ought to add that the middle classes and the rich alike have entered into the spirit of prizing and training their girls not only with the zest of the reformer but with considerable pride as well. Almost every newspaper is regularly publishing photographs of girls who have achieved distinction in medicine, science, law, literature, or social service in its various aspects.

Another notable feature is that in spite of the zeal for education and striving after academic laurels, physical culture and social grace are receiving their proper share of attention. Girls in residential institutions delight in devoting their evenings to the gymnasium and tennis courts; while in private houses and clubs, it is not uncommon to see Hindu girls playing tennis and badminton with their brothers and their friends. The University and public lecture halls, as well as the cinema and theater always have interesting groups of young girls, whenever anything worthwhile is on. Although the humbler and less cultured Hindu girl does not enjoy these intellectual pleasures with her more fortunate sister, she is taken by her people to the public gardens, the museum, and the zoo where there is plenty of scope for wonder, the beginning of all knowledge!

There is one other factor of the new spirit which I should like you to note; namely, the girl's right to choose. The recognition of this principle is rapidly gaining ground. Her father and brother do not determine for her.

She turns to them for advice, and she values the approbation of her family and their friends, but she is not limited by them. She is treated with due regard for the developed judgment which woman's new position has given her. In choosing her profession, her circle of friends, her social recreations, dress, and other matters of personal taste, she is guided by her own instincts and individuality. Marriage is not her only outlook, though it is hoped she will marry. But life is not meant to end there, for in new India the educated married girl is not to make a twenty-four-hour-per-day business of home culture. She will find an enormous amount of work on hand to be done, and wherever she may live, she can join hands with scores of other married ladies who are also hard at work carrying bread to the millions who have yet received only the crumbs of their share of life's blessings—or have but heard the faint echoes of the glad note of the New Age.

**PALANQUIN BEARERS**

Lightly, O lightly we bear her along,
She swings like a flower in the wind of our song;
She skims like a bird on the foam of a stream,
Gaily, O gaily we glide and we sing,
We bear her along like a pearl on a string.

Softly, O softly we bear her along,
She hangs like a star in the dew of our song;
She springs like a beam on the brow of the tide,
She falls like a tear from the eye of a bride.
Lightly, O lightly we glide and we sing,
We bear her along like a pearl on a string.

—Sarojini Naidu.

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# A SHORT STORY OF THE LONG SEARCH FOR PEACE AND FORGIVENESS

**As told by a Convert from the Brahmans, Mrs. Raj Kumari Jiya Lal. This is a Free Translation of Her Story.**

## CHILDHOOD AND MARRIED LIFE

YOU may be interested in a bit of my life story. My mother died when I was nine years of age and my father when I was eleven. I was married two months later to a man of thirty. Our son was born when I was eighteen. He was a fine boy and from his childhood loved what was noble and true. He only stayed with us thirteen years and his going left us broken and sad. The Hindu scriptures taught me that some former existence of mine must have been unfruitful and so God took away my son. I must have committed some terrible sin and this was my punishment. I worshipped many idols hoping in this way to appease the wrath of the gods so that perchance they might grant me another son who should live. I lived a secluded life so could not go about myself but I gave fruit and sweets to the neighbor women when they went to lay their offerings before the various idols of the city and for very real fear I begged them to worship for me also. I was afraid that if I did not worship, some greater calamity would come upon me and my husband might be taken too. This fear filled my heart and never left me.

**MRS RAJ KUMARI JIYA LAL**
Cut furnished from Mrs. George Moore Memorial Fund.

My husband was a religious man and he too, worshipped idols but not so much as I. He used to get up in the middle of the night and according to our custom, bathe and put on clean clothing before he worshipped.

He asked me to join him and together we prayed and fasted and gave alms. In this way the time passed though we were still very sad because of the death of our son.

### LEFT A WIDOW

Three years after my son's death my husband died also. The Hindu sacred books say that when one dies his spirit must pass through sixteen cities during the first year and supplies must be furnished to meet all his needs for such a journey. This means a year's supply of sixteen different things that the dead may not suffer on the way. When my husband died my friends asked me where I, a widow, could get the money for all the required rites. Some suggested that I only give the most important such as dishes, clothing, food for a year, etc. I insisted however, that even though I might be hungry I would give everything that my husband might need. Three hundred rupees were spent thus during the first twelve days. There were also lights for each day of the year, with clarified butter used instead of oil. Twelve of the light stands were of silver and the rest of earthen ware. At the end of six months and again at the end of the year these gifts must be furnished again. Every month on the anniversary of my husband's death I prepared a good meal for the officiating Brahman as on that day my husband's spirit might return to his home and I couldn't let him go away hungry. Shoes for twelve months, canes, umbrellas, wooden shoes for rainy weather, little charcoal stoves, different kinds of favorite relishes, sweets, fruit, food by weight all were given for a whole

IDOL WORSHIP

Cut furnished from Mrs. George Moore Memorial Fund.

year's needs. After having done all this however, and after having spent six hundred rupees, the fear still remained that something might have been left undone and I was always afraid of what the departed spirit might do to me. Part of this I did from love and part from fear. When we perform "Kiriya Kirm" a spoonful of melted ghi (clarified butter) and pieces of dried fruit must be thrown into the fire as the name of each god or goddess is repeated by the Brahman. This is a long, tedious, expensive process as there are 330,000,000 gods in the Hindu pantheon. We do this lest some god be slighted and become angry.

A HOLY MAN
Cut furnished from Mrs. George Moore Memorial Fund.

### BECAME AN ASCETIC'S DISCIPLE

When I had done all this for my husband I began to wonder who would do it for me. Had my son lived he might have performed the necessary rites to bring peace to my soul but now there was no one. I then decided I would become the disciple of some religious man who might be able to introduce me to God and free me from my sin. Hardwar is the site of a famous Hindu pilgrimage so I went there and decided to make a very famous old man my teacher. In Hindu parlance, when a woman's husband is living he is her lord but when she becomes a widow it is fitting that she make some one else her Guru or religious adviser. We also thought that a widow was only half alive. Some considered it unwise to even look upon a widow. They say that she must have committed some terrible sin in a former incarnation or she would not have become a widow. A widow is not honored. For these reasons I thought there was nothing left for me in this life and I had better prepare the way for the next. I chose to become the disciple of a famous ascetic who was said to be one hundred years old or more. He was also blind. Whatever he said should be given, I gladly gave. I stayed there twelve days and spent my time going about from one shrine and bathing place to another. People told me of many places where I might receive help. I went about foot-sore and weary and spent in the hope that perchance somewhere, somehow, my sin might be cleansed away and I be forgiven. My feet were so swollen I could scarcely walk but still I went on. I ate only once a day and then only enough to keep me from starving. I went to many supposedly holy men believing that one who thought upon God day and night, should be able to point me to the way of Life. I saw many of these men who were dissipated and often intoxicated and I began to doubt that anyone living such a life could help me to leave my sin.

### A PILGRIMAGE

There is a place near Hardwar named Kankal. I went to a shrine there which has a door at either side. People say that whoever goes in through the tiny door at one side and out a larger one at the other will surely reach heaven but that whoever gets stuck in the small door and fails to get through will never reach the land of bliss. The crowd in those days was too great for counting and one trampled upon another in eagerness to get through the door. I was greatly troubled and the women with me were afraid to make the attempt but my need was desperate and I determined to go through that door. Those who got in left money before they went out. Still with heaven thus assured, there was no peace.

### HOPE ABANDONED

The man whose disciple I was about to become sat at night with those of us who had chosen him, and taught us verses. When this was finished we all threw coins before him, and he gathered them one by one and tied them in his turban. I was very much surprised and grieved to see my blind, old teacher so covetous. One day he asked for the rent we were to pay. We assured him we would pay at the end of our stay but he became so angry we feared he might kill us. I knew then that he could never lead me to God so I went away and tore up the verses he had taught me and threw the pieces of paper in the Ganges. I returned home to my brother's house in Jhelum as void of peace as when I had left it.

I then decided to enter upon a life of self-denial. The Hindu books taught me that God would be pleased with me in proportion as I suffered and denied myself all comforts and many other things as well. I thought that if I gave up fruit in this life I might even have sons in the next, if I gave up milk now I might have it then, and so with other things I liked. When I had lived this way a month, only eating one meal a day and not much at that, my sister-in-law reported the matter to my brother. He was very angry and ordered me to stop this fasting from the morrow. I reminded him that it was written in our books that if anyone started such a time of self-denial and broke off in the midst of it he would surely be reborn with only one leg or one eye or one arm. I was already a childless widow and it was more than I could bear to face such a dark future. When he heard this he relented and I kept on fasting. When I had done all this there was still no peace and I was greatly troubled and knew not where to turn. My cry was "What shall I do to be saved" and I prayed day and night with strong crying and many tears to the only gods I knew and they were gods who could not hear.

### JOY AND PEACE, AT LAST

About that time a Christian woman who had been a Hindu before her conversion, called at our house. She told me the wonderful old, new story of redemption and gave me a Gospel portion, but my relatives would not allow me to read it. She kept coming from time to time and I listened attentively. This made my people very angry as the new teaching was so at variance with Hinduism. I felt there was truth in what my friend told me and that I should listen. I

heard of the cross and what it might mean to us and of the wrath to come were that love spurned or neglected. I feared that I should be punished if I did not accept Him. I knew that no Hindu deity had ever given his life to save me from sin. Christ's own love made such an impression on my heart that I just couldn't live except as I heard more from His Word. If my Christian friend failed to come for a day or so I made some excuse to get to the Mission hospital where I could hear more. My people suspected that I might become a Christian and watched me carefully. The Hindu books I used to read had lost their charm and I would have none of them. Christ's claim was so pressing upon my heart that for a month I could neither sleep nor eat. I spent the time in troubled restlessness, weeping, and prayer. My people were angry with the woman who came to me and often tried to quarrel with her. One night I found my way to her house. Because of the darkness and the unfamiliar road I fell in an open sewer whose sides were so steep and difficult that God Himself must have helped me out when I prayed. When I reached my friend's home she was praying for me. I learned later that she had fasted and prayed for me for forty days, eating only one scant meal a day. My heart responded to her cry to God for me and I gladly gave myself to Christ and He gave me His own life and peace. I am so grateful to Him and thank him again and again that he has saved me and vouchsafed unto me His own eternal Life. Join with me in praising Him "who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before times eternal."

Thus far the pious chronicle, writ of old
By Brahman sage; but we, who happier, live
Under the holiest dispensation, know
That God is love, and not to be adored
By a devotion born of stoic pride,
Or with ascetic rites, or penance hard,
But with a love, in character akin
To His unselfish, all-including love.
And therefore little can we sympathize
With what the Brahman sage would fain imply
As the concluding moral of his tale,
That for the hermit-king it was a sin
To love his nursling. What! a sin to love!
A sin to pity! Rather should we deem
Whatever Brahmans wise, or monks may hold,
That he had sinned in casting off all love
By his retirement to the forest-shades;
For that was to abandon duties high,
And, like a recreant soldier, leave the post
Where God had placed him as a sentinel.

(An extract from "The Royal Ascetic and the Hind" by Toru Dutt, a young Bengali poetess).

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O nothing, nothing do I ask of Thee;
Give me only this, that Thou and I
May be united as the moon and her light.

Let my soul be a mirror for the world to see Thy face.
Ah, Holy Jesus, abide in my thought,
In my word, in my deed.

Christ, dear Christ, as life is to body so be Thou to me;
And let me be mad, mad with grief,
On account of a moment's separation.

From a Marathi hymn, by Rev. N. V. Tilak.

## THE TRUE GURU

Charan Das, a great Guru, is like Brahma,
a dwelling-place of joy,
A remover of all troubles, a giver of happiness:
Daya bows down to thee.

Daya, under the influence of actions, had fallen into the dark well of this world.
My Guru by giving me the rope of knowledge, took me out when I was drowning.

He is filled with joy, the whole day circling round in it.
He is wonderfully beautiful.
Therefore, Daya has set her mind on him.

In this world there is no one so generous as the true Guru,
Because he gives such wonderful teaching,
Which bears a soul safe to the other side of the ocean of the world.

Those who serve the lotus feet of their Guru for their own welfare,—
Daya says, they forget the dream of this world and go straight to the immortal world.
The true Guru is like Brahma himself:

Do not consider him to be only a man.
Daya says, those who consider him to be only a man,
They are like beasts.

Always worship your Guru and bow down your head to him.
Daya says he will always give them real happiness by showing them the real form of Vishnu.

Written by the poetess, Daya Bai, in Hindi.

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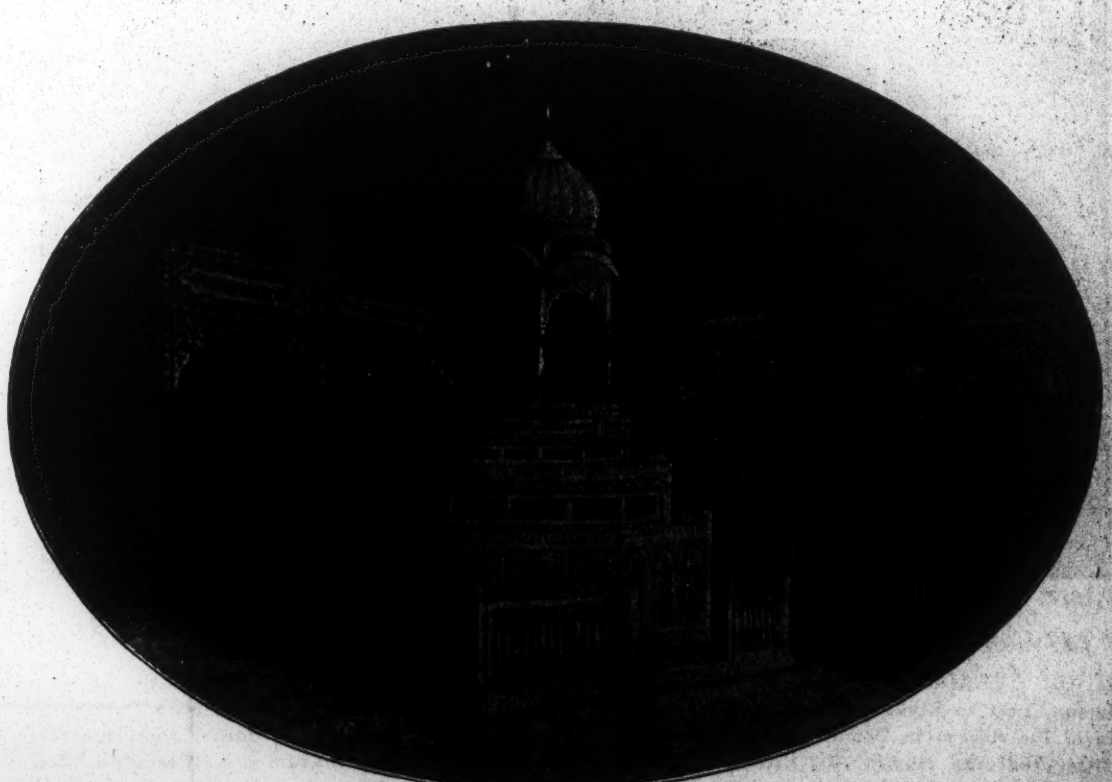
## THE FALSE GURU.

Sahajo says, many Gurus walk to and fro,
But they have not knowledge, meditation and remembrance.
They catch many people by the arm,
But they are not able to send one man across to find salvation.

Written by the poetess, Sahajo Bai, in Hindi. Sahajo and Daya are supposed to have been sisters.



A Hindu Temple Showing Exquisite Carving.

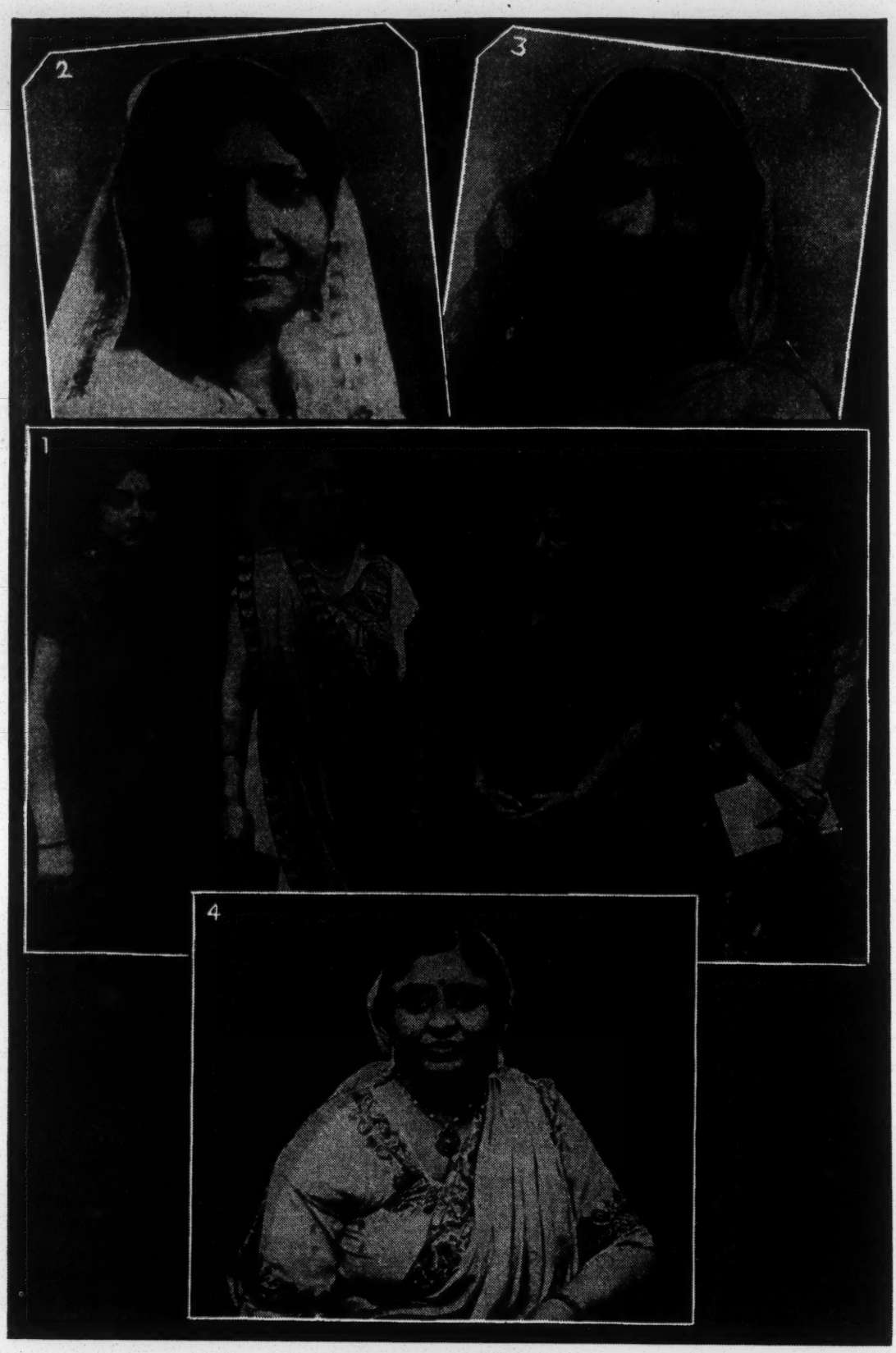



Photo by Rangaswami

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**LEADING WOMEN IN THE INDIAN WOMEN'S CONFERENCE IN BOMBAY**

**1 Group, Left to Right: Mrs. Kamaladevi Chattopadhyaya, Joint Secretary; Lady Dorab Tata, Chairman of the Reception Committee; Mrs. Sarojini Naidu, President; Mrs. Hunsa Metha, Joint Secretary. 2. Mrs. Shafeeka Hamid Ali, Vice President; 3. Mrs. Sushama Sen, Treasurer; 4. Mrs. Rameshwari Nehru, Secretary Social Section.**

# "THE WOMEN'S MOVEMENT"

By Mrs. J. H. Stewart, Pathankot

THE position of woman and her rights in Hinduism are questions of great importance in India today, since they so vitally affect society. Rao Bahadur Har Bilas Sarda, in his Presidential speech before the 42nd session of the Indian National Social Conference which was held in Lahore on December 26th, 1929, said: "On the right and speedy solution of this question hinges the future welfare of the country. The pivot of life is the home and the home is woman's citadel. She is the presiding genius of the household. People test a nation's civilization from the position women occupy in it". In order to better understand the present-day reawakening of the womanhood of this great land, let us take a glance backward and consider

## HER POSITION IN ANCIENT DAYS

It is evident that at one time, away back in the history of India, women occupied a position of great respect and consideration. Hindu scriptures show that women were given the highest education in those days. Sir Sarda says, "They held their own in philosophical and literary discussions with the most eminent scholars of their time. Gargiya and Maitriya are names well known for their learning. Women occupied a position of equality with men in every respect. They accompanied their husbands everywhere, sometimes even to the battlefield, and fought by their side, performing deeds of valour. A wife's ownership of property was recognized in that the husband could not make a religious gift without her consent."

In "Modern Hinduism" by W. J. Wilkins, mention is made of scenes described in the old Epic Poems which are quite at variance with the prevailing custom of secluding women. The Mahabharata has stories of festivals at which princesses selected their husbands from a host of admirers. They were treated with confidence and were regarded more as their husbands' companions, even being permitted to join them in public religious festivals.

Hence, in her present day aspirations, the Hindu woman is not seeking a new thing so much as she is striving to reclaim a long-lost possession of great price. What may we not expect of this thrice-noble race, when they come into their rightful freedom, education and position?

## PERIOD OF DEPRESSION

Some assert that the prevailing custom amongst the middle and upper castes and classes of society of immuring their wives in secluded women's apartments began with the Mohammedan conquests in the land, in the rule of Mohammedan princes, their wives' and daughters' persons not being safe. This may be true to some extent but does not altogether account for the custom. If we look at the writings of Manu, the lawgiver whose legislation of 2000 years ago is still substantially the law of the Hindu community, and whose reality no one doubts, we find teachings so cruel regarding women, that no invasion was necessary to account for the want of confidence in woman's honor and virtue that has universally

prevailed among those who accept his teachings as absolute authority. His "Dharma Sastras" is regarded as the highest authority by Hindus. It would be possible to quote many passages from it to show that we need not go farther to find the source of the influences that tended to throw a curtain over woman and consign her to realms of seclusion in conditions of depreciation and subjugation.

One of these influences was that of the family organization, which became patriarchal, as it gradually developed in ancient society, even before Manu's day. The family reached its strong position through the power vested in the father, which fact, along with ancestor-worship, conduced to a consciousness of unity on the part of every member of the family. Wherever the patriarchal family exists, the father is exalted, with the consequent depreciation of woman. The full unfolding of the inner nature of that system in India reduced women to complete subjection, and led to the growth of a set of customs which have no parallel in the world elsewhere. Infanticide, child-marriage, widow-burning, forbidding of widow remarriage, the seclusion of women of high castes, debarring them from participation in public life,—a fitting climax to their seclusion from the noble education of ancient India!

Yet, it is a mistake to suppose that the mother in a Hindu household is necessarily an unhappy creature. Indeed, the opposite is often true. Farquhar, in his "Crown of Hinduism", has expressed it beautifully, when he says, "Despite the crushing weight of patriarchal authority and all its pitiable results, the Hindu home hides some beautiful things. The faithfulness, devotion and love of the wife and mother, the humility and willing ministry of the broken-hearted widow, the obedience and affection of the sons and daughters, even when grown-up, the subdued joy and shady retirement of the zenana, the sacramental note present always and everywhere . . . . these are things of real worth and beauty, exquisite as a bed of scented violets in an English forest-glade. There are Hindu mothers belonging to all castes whose place and power in the home show that human nature is often too strong for human law. They are treated with supreme respect by both husband and children, and live lives of great influence and usefulness. Yet they are but exceptions, and their position is altogether insecure. Further, high-caste women are to be met here and there who, though illiterate, are cultured, thoughtful and capable. Their practical and religious training has made them women of character and capacity. The Hindu family has produced these rich fruits amidst ignorance, oppression, and injustice."

### THE RISE OF REFORM MOVEMENTS

About 1800 A. D., influences from Western civilization began to make an impression on thoughtful minds. A misguided society began to be vehemently protested against by social reformers, men of vision and action. The founding of Reform Societies, first the Brahma Samaj, then the Prarthana Samaj, the Arya Samaj, the Ramakrishna Mission was the result of much agitation and the determination to set right the glaring evils that existed. They are

strong and well-established, and the principles which they have laid down are zealously adhered to by their followers. They have been productive of such good results that cultured, capable women themselves were inspired to take up the cause of their own freedom. India's women began to awaken to a consciousness of their latent powers. Then there came a day when, with bleeding hearts and hands, noble leaders arose to blaze the way for others. Such ones were Pandita Ramabai of Mukti fame. Shrimati Ramabai Ranade of Poona, whose greatest achievement was the founding of the Seva Sadan Nursing and Medical Associations. It was not easy for them. They stood alone in a land of darkness and gloom, but their hands unlocked doors that will stand open onto ever-widening vistas of service for the suffering women and children of the land so dear to their hearts.

As years passed, the desire grew stronger for improving conditions. Education for women became popular. Widows were allowed by law to remarry, and their general condition was much improved, though these changes did not take place without strong opposition from orthodox Hindus of some sections. These reforming men and women were considered by many as traitors to their religion and country.

Not until 1917, however, was there an organization among the women for concerted effort. That year marked the beginning of a new chapter in the women's movement. It was then that the Women's India Association was organized in Madras, which is now the largest organization of its kind, having 72 branches, 23 centers, and 4,000 members. It carries on a unified program of social, educational and political work.

It was also in the year 1917 that an attempt was made to secure woman's suffrage. An All-India deputation led by Mrs. Sarojini Naidu waited upon Lord Montague, then Secretary of State for India, as he was on a tour through the country, and made their first formal appeal for franchise. They were met by disappointment later on, when the Reform Report was published, and it was learned that the British Parliament had ruled that the question be settled locally, by the vote of the different provincial legislative councils of India. Would it be years before the dream of India's women would be realized? Parliament evidently expected so, but in one year's time, both the National Congress and Moslem League placed the seal of approval on franchise for women without age limit.

Two years later, two native States, Cochin and Travancore, nominated two women to their respective legislative councils.

* Mrs. Kamala Devi Chattopadhyaya says, "As soon as the reformed Councils came into existence, Madras took the lead by giving women the power to vote, (this is in British India, not a Native State). Thus a province which was known as the most orthodox and most bigoted,

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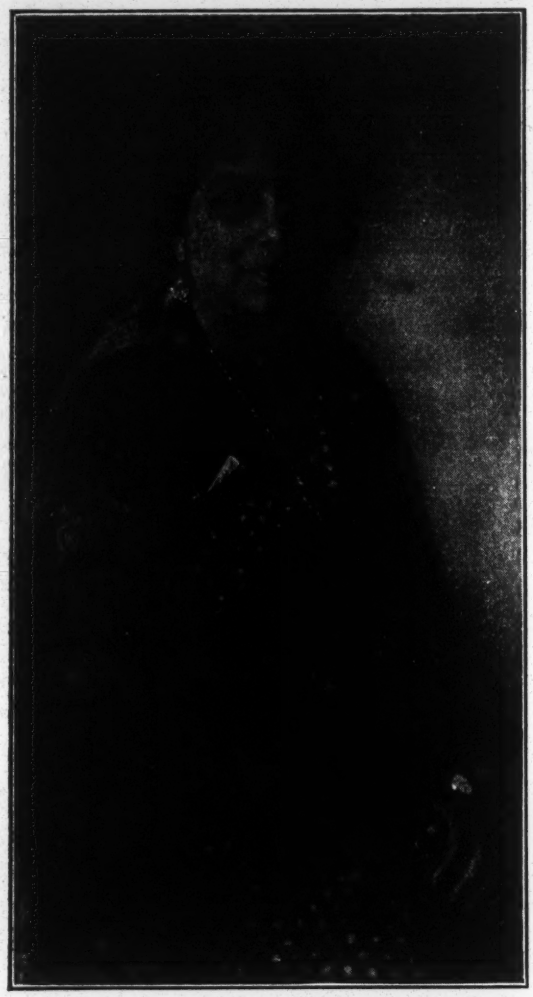
* From her article, "The Status of Women in India", in the book "Women in Modern India", compiled by Miss Gedge, J.P. and Mrs. Choksi, M.A., which has just been published. Mrs. Chattopadhyaya is the Organizing Secretary of the All-India Women's Conference.

captured the unique honor of having been the first to give women equal political rights. This is a striking proof that India, the real great India, still lives in the heart of her people. The other provinces soon followed in



MRS. KAMALA DEVI CHATTOPADHYAYA
Photo by Holt and Madsen
Cut furnished from Mrs. George Moore Memorial Fund.

the footsteps of Madras, and now with the exception of the little province of Bihar and Orissa, all the provinces in India have given women the franchise. . . . . Nominated women members now sit in three legislatures in British India, in Madras the lady-member having been elected the Deputy-President of the Council (Dr. Muthu Lakshmi Reddi).

"Though in the field of politics the women have come into their own with lightening speed, one cannot say the same of their struggle in the field of social reform, although it must be admitted that appreciable progress has been made. . . . Not only has it been found difficult to overcome that age-long custom (child-marriage and seclusion) of the orthodox Hindus, but there has been considerable difficulty in convincing a Government pledged to the principle of non-interference. A great victory was won in the passing of the Sarda Bill, fixing the ages at 14 for girls and 18 for boys, for marriage.

"The women have to fight more against unjust customs than against unfair laws, though there are two points on which the Statute book needs modification especially, those of inheritance and divorce. It is only the Hindu women who suffer from these disabilities and now public opinion among them is so strong and so steadily gaining ground that new bills are being introduced in the Legislatures to modify the existing laws".

### THE GROWING DESIRE FOR EDUCATION

"Yet, in spite of the general awakening that has taken place with regard to their social and political responsibilities, and although many were serving on local bodies and municipalities and as Honorary Magistrates, women had not, strange to say, organized any definite movement in the direction of educational reform. There were several individual attempts here and there, but they lacked organization and co-ordination.

"In 1926, an appeal was made to the women of all provinces to come together and deliberate upon this important matter. In answer to this appeal, there were about 23 conferences held all over the country and early in 1927 they met in an All-India gathering at Poona, under the distinguished presidency of Her Highness the Maharani of Baroda. The conference sat for four days and proved such a success, both from the point of interest and of usefulness, that it decided to initiate an educational movement on an All-India scale and to make the annual conference a permanent feature. The country was divided into different constituencies on a linguistic basis, so that each individual part of the country might discuss and formulate its own demands and deal with its own particular problems. An All-India Standing Committee was elected, representing the various constituencies. Closely following this came the Bengal Women's Educational Conference and soon there sprang up a number of societies of women to put forth their view-point on education. One special feature of this movement has been the extension of its activities to the Indian States and the close cooperation of the women of the Royal houses in this work.

"In the course of 1927, there were 30 Educational Conferences of Women held all over India from the Punjab to Cape Comorin. At the second session held in Delhi, there was a huge gathering of representative women from every nook and corner of India; every shade of opinion was there .... a most interesting gathering it was! The official side was represented by Deputy Directresses of Public Instruction, Inspectresses of Schools, teachers and professors; the non-official side by women from such institutions as the India Women's University, Seva Sadan, public workers, parents, students, etc. There were women of all castes, creeds and races, Hindus, Moslems, Christians, Jews, Parsees, and a good sprinkling of Europeans, all come together with one ideal, one purpose, one thought, of how to give to the world the best that woman has to give in the shape of ideal citizens.

"It is now more than evident that the women of India have not only realized that they have their own special mission in life and their own unique contribution to make to the world's evolution, but that they have also majestically risen to the occasion, acting up the realization, as befits them".

## HER HIGHNESS RANI AMRIT KAUR OF MANDI

THE only daughter of His Highness the Maharaja Sahib of Kapurthala.

Educated entirely in Europe, England and France. (1912-1921)

Travelled all over the continent, but prefers England the best.

Married in 1923 (Feb. 5th) to His Highness Raja Joginder Sen of Mandi; this marriage was purely a love match.

Heir born Dec. 7th, 1923; great rejoicing, due to the fact that he is the first direct heir for over a hundred years. Daughter born Dec. 12th, 1928.

Her Highness well known for her great interest in Women's Reforms in India. President of the Punjab Education Conference 1927. Elected as Delegate at the same Conference for the Punjab, to attend second All India Women's Education Conference at Delhi; spoke on the evils of Child-Marriage. Elected to represent the Punjab on the standing committee. Headed deputation to H. E. Lord Irwin requesting quick legislation on this matter (Child-Marriage).

At the present moment on Governing Body of All India Education Fund Association, of which Lady Irwin is President, also on Social Reform Committee, Delhi.

Her Highness is a great reader, her favorite subjects being Law, History, and Travels. Very fond of games, as tennis, fencing, swimming, etc.

Is one of the most popular Princesses in Europe, and India. Has not been to Europe since 1924, but hopes to go soon again.

## DR. S. MUTHULAKSHMI REDDI, M.B. and C.M., M.L.C.

By Emma Dean Anderson

THE first time I met Dr. Muthulakshmi Reddi was at the Madras local W. C. T. U. meeting. She is a member of our organization. A reception was being held for Miss Mary J. Campbell, and afterwards Miss Campbell addressed the meeting. I was so glad to have the opportunity to meet this illustrious woman, about whom I had heard so much. She is not what you would call a beautiful woman, but she is fine looking, has bright eyes, a very intelligent face and thoughtful expression. She is not a Christian, but a Brahmo-Samaj, a sect of reformed, liberal Hindus; however, the things she stands for, and talks about publicly and in her writings are more like the teachings of the Bible than the books of the Hindus.

I again met her, when she presided at a meeting of the Indian Ladies' Club, where Miss Campbell spoke. She presided with grace and dignity and in a few well chosen and beautifully expressed words spoke of the great work Miss Campbell was doing for India.

Although a very busy woman, she invited me to her home and I found her a delightful hostess. We had a heart to heart talk for an hour concerning her work and things we were both desirous to see done for India.

### A FIRST HONOR STUDENT

Dr. Muthulakshmi Reddi was born in a native state south of Trichnoply. Her father was a Brahman and the mother a non-Brahman. Her father was principal of a college and taught his daughter at home until she passed High School; she wanted to enter a boys' College but was not admitted. Her father appealed to the Court, and gained the suit, and his daughter took a two year course passing with credit and was given a recommendation to Medical College and entered with a State scholarship at the age of 19, where she carried off all the honors. She took a five year course in Madras Medical College. Her father was advised to enter her for a lower grade, but she took the highest course and graduated with

first honor, and received the degree of M.B., the highest medical degree given in India. She also graduated from Maternity Hospital. This was in 1912. Two years later she married and has two sons. In 1925 she went to England and spent a year as an Interne in a hospital for women and children. While abroad she attended the World's Conference for Women in Paris.

### A GREAT REFORMER

In 1926 she again took up her practice in Madras, and the same year was elected to the Legislative Council of Madras Presidency, the first woman to receive this honor. After becoming a member of the Council she was elected Vice-President, and has taken a very active part in politics. Several reform measures presented by her to the Council have been adopted. Most notable among them was the bill presented by her and adopted not only by the Madras Legislative Council but also by the Central Government, and will soon become a law, that the custom of girls and young women being dedicated to Hindu temples be abolished. I give you a copy of this resolution and Dr. Muthulakshmi Reddi's comments upon it.

"This council recommends to the Government to undertake legislation or if that for any reason be impracticable, to recommend to the Central Government to undertake legislation at a very early date to put a stop to the practice of dedicating young girls or young women to Hindu temples which has generally resulted in exposing them to an immoral life".

"I beg to move this resolution which stands in my name in response to the wishes of all the women's associations in this Presidency who feel this practice of dedicating young girls or young women to temples for immoral purposes as a slur on Indian womanhood and a great wrong and injustice done to the innocent young of the country, and in response to the incessant demands of the enlightened section of the aggrieved communities themselves, whose rightly developed moral sense naturally revolts at the practice of such a notorious custom prevalent among the unenlightened of their community and who with their persuasive methods and educative propaganda work among those illiterate, are unable to suppress this vice without further legislation and above all in deference to my own personal conviction that in the cause of humanity and justice, we can no longer delay this piece of beneficial legislation, a reform by which we can rescue thousands of young innocent children from a life of immorality and vice, from life-long invalidism, suffering, disease and death resulting from infection with veneral disease".

She is interested in all sorts of reforms for her country and people; prohibition, equal rights for men and women in the division of property, raising the age of marriage, children's hospitals and child welfare. In fact I never saw any one more interested in the welfare of her country and people than this good doctor. She well deserves to be counted, not only among the notable women of India but of the world.

### A FRIEND OF MISSIONARIES

She is a friend of missionaries and in a public address delivered in Bezwada March 11, 1929, she made the following statement in regard to missionary educational work: "I feel I would be failing in my duty if I do not offer a word of tribute to the several missionary educational organizations who have been pioneers in every province of this country in the cause of female education. The woman population of this country has been placed under a deep debt of gratitude to the several missionary agencies for their valuable contribution to the educational uplift of the Indian women. I honestly feel that they have done more for the education of women in this country than the Government or other private bodies. Of course, at present, India can boast of several other religious bodies such as Brahmo Samaj, Ramakrishna Mission, Arya Samaj, Sanatana Bharma, Theosophy and Islamia doing work in the field of women's education but in the past the Christian Missionaries were the only lonely agencies in that field as is seen from the history of their institutions which are spread throughout the length and breadth of India—even including Burma—under the selfless and devoted management of Christian workers, both men and women. Had it not been for this noble band of Christian women teachers, who are the product of the missionary training schools and noble missionary efforts, even this much advancement in the education of the Indian women would not have been possible; even today, in every Province, we find the Christian women teachers working hard in a spirit of love and faith, in out of the way villages where the Hindu and Moslem women dare not penetrate. Even this day, they form the strength of the teaching profession. More than the direct educational and cultural contribution made by these missionary agencies to the Indian nation, the noble and self-sacrificing examples of its men and women who, infused with a spirit of love and service for the suffering humanity, and true to the teachings of their prophet, face obstacles and live very often a single, lonely life, cannot but have a beneficial effect upon the men and women of this country. If every religion out of its faith true to its highest tenets could make such a noble contribution to humanity and undertake arduous work in a spirit of tolerance and love, I feel certain that in the near future, our quarrels would end, and peace and happiness would be our reward".

Were I asked to sum up in a few words my impression of Dr. Muthulakshmi Reddi I would say a well-equipped, good woman, with a kind heart, using her talents for the uplift of her people and country.

In a recent tour of South India I met many fine Indian women, Christian and non-Christian, who are real ladies and exerting a strong influence in public affairs. A new day has dawned for women in India and I believe she will not fail to do her part in making India the country we all desire her to become.

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# MISS M. NARAYAN DAS, B.A., B.T., OUR YOUNGEST WHITE RIBBONER ORGANIZER IN INDIA

By Miss Mary J. Campbell

A GREAT desire has been in my heart for more than thirty years to see our Indian girls well-educated and occupying places of trust and usefulness. It was with this thought in my mind that the Avalon High School in Pathankot had its foundations laid.

MISS MARY J. CAMPBELL AND MISS M. NARAYAN DAS.

Cut furnished from Mrs. George Moore Memorial Fund.

As the girls began entering the high department this ideal was held up before them. I can still hear the low murmur of surprise that ran through the school when I first mentioned to them that I hoped to live to see the day when they would be in charge of hospitals and schools. That day came long ago. Many Avalon girls are now doing well in both the educational and medical world. One of the old pupils is making a name for herself in surgery. I would be glad to see the day when our Indian girls are accorded their full rights in the church of Jesus Christ. I can see the breaking of the dawn.

Ten years ago when the call came to me to start forth in a new line of work, to organize temperance bands all over the land, this desire to have Indian women as leaders has deepened and strengthened. I was dismayed to find so few Indian women as members even of the W. C. T. U. So far as my memory goes we did not have an Indian divisional officer at that time. A small group of European and American women were nobly carrying on the work. When these left the field to go on furlough so often the work in that station languished. I immediately began stressing the Indianization of the work. Imagine my surprise when one of our leaders rebuked me and said, "You will find the Indian work all ephemeral." My reply was that I was in India to help India's people to rise up and take our places. I was willing to take the risk. When the opportunity was given, the need explained and their cooperation sought, the women gladly entered the warfare with us and today we number them by the thousand, students in colleges, medical as well as arts; also pupils in our high schools are uniting

with us. Indeed this growing movement is essentially a young women's crusade in India today.

Some of our divisions now have Indian officers. One of our national vice presidents Mrs. Satiwati Chitambar, is an Indian lady.

A great need arose for a few whole time workers, for organizers, if we were to cope satisfactorily with the need. An appeal was made to the World's W. C. T. U. convention in Philadelphia for financial support for these organizers. The request was taken up heartily by Mrs. Ella A. Boole, our World Treasurer at that time, and a sum of money was granted India. Ever since, we have received some help from the World's funds. We now have salaries for two organizers granted us. We are supporting three workers. I myself am supported by the women of Scotland. How good they have been to me during my ten years connection with them!

Miss Helen Maya Das and Miss Marion Mavalkar have been connected with us about seven years. Pages could be written of their wonderful work, but it is of the youngest organizer that special mention will now be made and whose picture appears in this article. Miss M. Narayan Das belongs to the great south land. Her home town is Parla Kimedi, in Northern Madras Presidency. Her tongue is Telugu. Her father was a convert to Christianity from a high caste Hindu family. There were four daughters in the home. The subject of our sketch is the youngest. She was educated in the Northwick Girls' High School in Madras, a Scottish institution. She took her college course in the same city in Queen Mary's College which is controlled by the Government. After graduation she taught for a short period, then took up the work of inspectress of schools. While doing this work she attended a Baptist conference, of which she is a member, in the small town of Tekkali where I had been invited to speak. She had been pointed out to me as the first graduate in that community. I naturally became interested in her and was won by her sweet, gentle manner and dainty ways.

My address that day had to be given through an interpreter. The appeal went home to this young lady's heart. A few days later she sent in a request to be taken on as an organizer. We could not give her a salary equal to the one she was receiving from the government, but for that she did not care. The cause had gripped her imagination. She came to us with her heart on fire.

We now have three full time workers, aside from myself, for our 320,000,000 people. Miss Narayan Das' field which covers all of Madras Presidency is over one thousand miles in length and has about 42,000,000 people speaking 5 or 6 different languages. I toured with her one month helping to get her started off in her new work. She has been working steadily for two years. It is fine to see the way she captivates her audiences when she speaks to them in her mother tongue, the soft, sweet Telugu. She has organized several centers.

I have just finished a seven week's trip in her territory accompanied by her and Miss Emma Dean Anderson. Together we travelled 6,000 miles in

the cheapest way possible, where night after night we spread our blankets on boards in the third class railway compartments trying to imagine we were comfortable. We held 51 meetings during that memorable tour. Not once during that whole journey did I see the sweet smile leave the face of this young organizer.

She is a true blue White Ribboner. She loves the principles for which the W. C. T. U. stands. She reads our history, she tells it to the people and by the use of charts and scientific facts she convinces her own people of the evils of drugs and drink. Nothing less than Prohibition will satisfy her ardent spirit.

A retired official wrote me not long ago, "Until the women of India rise and let the government of India clearly understand that the granting of license for sale of intoxicating liquors *must* be stopped, things will continue as they are". India's womanhood is taking up this challenge.

## MRS. DEVI SAROJINI NAIDU. F.R.S.L.

MRS. DEVI SAROJINI NAIDU, F.R.S.L.
Cut furnished from Mrs. George Moore Memorial Fund.

Educated in India and Cambridge.

President of All-India National Congress in 1925.

Went to South Africa in behalf of the Indian Congress, 1926-27.

Again to East Africa in 1929, to preside over the National Congress of Indians in East Africa.

She is extremely interested in the Social and Educational progress of India, (especially of Indian women).

Was President of the All-India Women's Conference which met in Bombay in January, 1930.

Author of "the Sceptered Flute", and of three volumes of poems published previously in England.

In the general introduction of "Poems by Indian Women", the Editor, Mrs. Margaret Macnicol, says, "While Mrs. Naidu writes in English, she seeks to fill her verse with the atmosphere of India. She was a precocious genius. When she went to London first, at the age of sixteen, she was already marvellous in her mental maturity, amazingly well-read, and far beyond a Western child in all her acquaintance with the world."

# A SKETCH OF MRS. SAROLA DEVI CHAUDHURI

By C. L. Mathur, Lahore

Photo by C. Vaulyke.

MRS. SAROLA DEVI CHAUDHURI.

Cut furnished from Mrs. George Moore Memorial Fund.

SAROLA DEVI CHAUDHURI was born on the 9th of September 1872 in the Tagore house at Calcutta. Her maternal grandfather Maharshi Devendranath Tagore, the renowned saintly aristocrat of Bengal was the pillar of the Brahmo Samaj founded by Rammohan Roy. Of her many gifted uncles, the world-poet Rabindranath Tagore is one. Her mother Mrs. Swarna Kumari Ghosal is the pioneer woman novelist and an author of the first rank in Bengal. Several of her works have been translated into English, German and the vernaculars of India.

In Sarola Devi are combined all the artistic, literary and spiritual tendencies of her mother's family along with the spirit of independence and heroism of her father's blood. Her father, Mr. Janaki Nath Ghosal, one of the first few who helped Mr. Hume to start into being the Indian National Congress and was its General Secretary for long, came of a family of valiant Brahman landlords of Nuddia district who in the old days of Bengal defended their homes from the attacks of decoits by marching out at the heads of their armed attendants in person and meeting the robber-chiefs half-way.

## A BROAD EDUCATION

Sarola Devi was educated in the Bethune College for Girls at Calcutta. She passed the Matric Examination when she was only thirteen and took her B. A. degree at seventeen years of age. Her literary tendencies were first displayed when she was a child of ten and won prizes at poetry and prose competitions in the children's magazine "Sakha". Her first literary piece which attracted the attention of her elders appeared in "Balak" when she was only twelve.

A series of critical articles on "Malavika Aguimitra" and other Sanskrit dramas from her pen at nineteen only, struck Bankim Chandra Chatterji among other masters of Bengali literature with wonder and he wrote to her expressing his admiration and presented her a set of his novels as a mark of his appreciation.

For music she showed special genius from her infancy and was given careful training under both European and Indian masters. She

plays on the piano, the violin and the violin cello as well as on the Sitar, the bilruba and the Vina. Her gifts of composing, harmonizing and improvising were marked from her twelfth year and received the special encouragement of her uncle Rabindranath. She is gifted with a voice which retains its strength and quality to this day. Many a person has remarked that with her musical gifts alone she could win India to any cause.

### A WIDE VISION

Ever since her childhood Sarola Devi was brought up with the idea that she was marked out for a line of life out of the ordinary. Her mother and father wanted her to be dedicated to the service of the motherland—perhaps on the spiritual line. The idea of marrying her at an early age was in no case entertained by them. Her elder sister, Hiranmoyee Devi was married off, but every offer of marriage for Sarola was rejected by the parents. Yet they had fixed upon no program of work for her, and when a few years after her graduation she claimed the privilege to be given opportunities to stand on her own legs like her brother Jyolsua Nath Ghosal who was sent to England to try for the Civil Service (and is a Commissioner today), to see a bit of the world and to take up the teacher's profession, the old aristocratic instincts of the parents received a rude shock. The grandfather's permission was sought. The venerable Maharshi made a characteristic suggestion—"if Sarola would allow him to marry her to a sword and promise thereafter never to look at a man, he would not mind her going to any part of the world or taking up any profession".

The romantic marriage with the sword did not take place, but she was permitted to leave home. She went to Mysore and joined the Maharani's Girls' School as Assistant Lady Superintendent. She returned home within a year enlivened, energized, with a broader patriotism and a wider outlook.

### A NEW SERVICE

Now began her life's work in her land of birth. She took up the editorship for which she had already been trained, of the magazine "Bharati" from her uncle Rabindranath and through it not only served the Bengali language and enriched Bengali literature, but ushered in a new epoch of heroism in Bengal.

Her call to the youth of Bengal for physical regeneration and volunteer organization, the starting of clubs for training them in the arts of self-defence by the practice of the lathi and the sword, boxing and fencing, the inauguration of festivals like the Virashtami, the celebrations of anniversaries of the heroes of ancient Bengal and the formation of a Bengal Ambulance Corps to serve at the Russo-Japanese field of war, are a few among her many activities which brought about a complete change in the character complex of the Bengali people within a short period. She began to be called "the mother of volunteers", "the Devi Chaudhrani" of Bankim's Anandamath or the Inspiring genius of King Pratap of Bengal" as depicted by Khirode Vidyavinode the dramatist. Sonnets and appreciations as well as hard

criticisms and depreciations about her and her work filled the pages of current magazines and newspapers in Bengal. Unaffected by praise or blame, undaunted by fears of the police or the people, unstinting in expenditure for the furtherance of the cause—The Bengali maiden Sarola, scracely above her teens went on with her God-appointed mission. The fruits of her labour are apparent after the lapse of years. The word "Bengali" is synonymous today with "Brave" as even his worst enemies have to admit.

HINDU WOMEN WEARING "SARIS" OF KHUDDAR
(Homespun) with stamped border of colored dyes.
Cut furnished from Mrs. George Moore Memorial Fund.

### SWADESHISM

This was the period in which her Swadeshism (zeal for her country) burst forth not only in Swadeshi dress, in the use of Swadeshi things in general and in opening up a Swadeshi store for ladies specially by the name of "Luxmi Bhandar", but in introducing the love of Swadeshi in all the arteries and veins of life. In tea-parties and garden-parties after the Western mode in Anglicized circles she made room for the seasonal festivities of Indian society with their appropriate pretty appendages of color and form.

But in music as in literature her taste was cosmopolitan. After leaving college she took to studying French and Persian and translated the "Rubbayat of Omar Khyyam" and some other Persian master-pieces from the original into Bengali. She was the founder of the first Musical Club in Calcutta where young men and girls cultivated both Indian and Western music. Some of the Concerts given by this Club were remarkable.

Though she worked mostly for the Bengali Hindu youth, her patriotic outlook was entirely Indian. Her first public address before a big gathering at Albert Hall was on the subject of Hindu and Mohammedan Unity for bringing about a United India. She outlined the practical scheme of a "Congress Republic", as early as 1904. By her interprovincial marriage in 1905 with Pandit Rambhaj Dutt Chaudhuri of Punjab she added one more plank to the National solidarity of India.

### ENLARGING SPHERES

With her marriage her sphere of work extended from the whole of Upper India down to the Bombay Presidency. In fact, wherever there was an Arya Samaj, she, the wife of a great Arya Samaj Leader was in requisition to address huge gather-

ings of men and women on social and educational questions. It was then that she conceived of founding the All-India Women's Association with branches in every province. Under its auspices, in Lahore alone, fifty classes for married women were started in fifty lanes of the city. Its Calcutta work was commensurate with the size of Calcutta city.

Sarola Devi became a helpmate to her husband in every walk of life. When he took up the Urdu Weekly "Hindustan" she helped him with all her resources. When the Chief Court of Lahore for reasons political, passed an order forbidding him to own it or conduct it at the risk of forfeiture of his license as a lawyer, she stepped in both to own it and manage it, and what is more, started an English edition of it, which was so brilliant and piquant that the "Manchester Guardian" observed that it was surprising that the cleverest political weekly in India should claim a lady as its editor. Some of her writings from the English Hindustan have been quoted by Mr. Ramsey Macdonald in his "Awakening of India".

Shrimati Sarola Devi Chaudhrani has occupied a pre-eminent position in the social life of the Province since her marriage 25 years ago. On account of her exceptional ability, her towering personality, her intense patriotism, her genius in music and her zeal for social reforms, she has played an important part in the social and cultural life of Lahore. Her example has inspired a host of ladies to abandon purdah, to take part in public life and to sing in public. It is not uncommon now to find ladies coming out of their houses freely, appearing on the platform, organizing social functions at their homes, arranging concerts and taking part in theatrical performances, as is the case in advanced cities like Calcutta or Bombay. As a social worker she has organized many schools and societies for the amelioration of women. As a leading citizen she has been the guide and friend of the men and women of Punjab and has made a contribution towards the development of culture and courage in the Province which is unequalled by any other person of her sex.

But Punjab has lost her. She is in the home of her childhood and early activities once more in Calcutta. Her life there is a life of consecration and dedication, not of domesticity. She is too often sought to control and conduct organizations and institutions which no woman has been erewhile considered worthy to do. She has been the president of the All-India Social Congress at its Calcutta Session in 1925, the President of the Bengal Literary Conferences in Birbhum and in Lucknow, the President of the Berar Hindus Conference at Hyderabad, Deccan, and of other innumerable functions. Positions of public duty and responsibility when thrust upon her, she shoulders with hesitation, but does not shun.

The mire of Practical Politics she is reluctant to merge into. But she has not ceased to have political visions. "The Indian National Federation" is a dream of hers which if materialized will be a solution of India's problem of a single Nationality and Independent National Existence before long.

## OUR CASUARINA TREE

By Toru Dutt.

Like a huge Python, winding round and round
The rugged trunk, indented deep with scars
Up to its very summit near the stars,
A creeper climbs, in whose embraces bound
No other tree can live. But gallantly
The giant wears the scarf, and flowers are hung
In crimson clusters all the boughs among,
Whereon all day are gathered bird and bee;
And oft at nights the garden overflows
With one sweet song that seems to have no close,
Sung darkling from our tree, while men repose.

When first my casement is wide open thrown
At dawn, my eyes delighted on it rest;
Sometimes, and most in winter,—on its crest
A grey baboon sits statue-like alone
Watching the sunrise! while on lower boughs
His puny offspring leap about and play;
And far and near Kokilas hail the day;
And to their pastures wend our sleepy cows;
And in the shadow, on the broad tank cast
By that hoar tree, so beautiful and vast,
The water-lilies spring, like snow enmassed.

But not because of its magificence
Dear is the Casuarina to my soul:
Beneath it we have played; though years may roll,
O sweet companions, loved with love intense,
For your sakes, shall the tree be ever dear!
Blent with your images, it shall arise
In memory, till the hot tears blind mine eyes!
What is that dirge-like murmur that I hear
Like the sea breaking on a shingle-beach?
It is the tree's lament, an eerie speech,
That haply to the unknown land may reach.

Unknown, yet well-known to the eye of faith!
Ah, I have heard that wail far, far away
In distant lands, by many a sheltered bay,
When slumbered in his cave the water-wraith
And the waves gently kissed the classic shore
Of France or Italy, beneath the moon,
When earth lay tranced in a dreamless swoon:
And every time the music rose,—before
Mine inner vision rose a form sublime,
Thy form, O Tree, as in my happy prime
I saw thee, in my own loved native clime.

Therefore I fain would consecrate a lay
Unto thy honor, Tree, beloved of those
Who now in blessed sleep, for aye, repose,
Dearer than life to me, alas! were they!
Mayst thou be numbered when my days are done
With deathless trees—like those in Borrowland,
Under whose awful branches lingered pale
"Fear, trembling Hope, and Death, the skeleton,
And Time the shadow;" and though weak the verse
That would thy beauty fain, oh fain rehearse,
May Love defend thee from Oblivion's curse!

"Toru Dutt, the fair Bengali girl, who, dying at the age of twenty-one, earned for herself the right to be enrolled in the great fellowship of 'English poets', presents in the history of literature a phenomenon without parallel. But to Modern India she is both a revelation and a realization.

"The remarkable 'Casuarina Tree', together with her other intensely personal poems and Ballads, exhibits high poetic qualities and gives us a glimpse of the genius 'of this daughter of Bengal, so admirably and so strangely gifted, Hindu by race and tradition, an English woman by education, a French woman at heart—who blended in herself three souls and three traditions.' "

# Quiet Hour Talks

By Miss Jean Morrison, W. G. M. S. Convention, Philadelphia, Pa., June 14-18, 1929.

## THE CALL TO SEPARATION

THE call to separation is an individual thing. Each one of us must answer in her own way and settle with God just what it is to mean in her life. I heard an address in India on 1 Kings 6:7. "And the house when it was in building, was built of stone made ready at the quarry, and there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." I don't remember the address save the one thought that has stayed with me, that the speaker compared our lives in this world to a quarry where temple stones are being prepared. However silent the temple building, there was necessarily noise in the quarry where the stone was being hewn out. We may have to live the separated life in a very turmoil of noise and confusion.

We begin on the basis of lost sinners who have accepted the sacrificial death and the living spirit of the Lord Jesus Christ. Then we may enter the lists and compete for the prize. Let us test ourselves today, for what we are going to be in the future depends upon, and will be the outgrowth of what we are now. Our opportunities for spiritual culture and development are unique in this world—Phil. 3:8,

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things and do count them but refuse that I may gain Christ.' '

Thomas a Kempis tells us that trying times are sent by God to see how we will behave. May it not be also that we may see how He behaves to those who trust Him? We will not be carried to the skies on flowery beds of ease—there's a fight to be fought.

The cultivation of our Christian character comes in. Does the Bible say "Blessed are they who have seen God for they shall be pure in heart"? The eye sees only what it possesses the power of seeing—the prepared heart only is able to see God.

The call to separation includes Christian service. Of Heaven we read, "His servants shall serve Him." We do not know what that service will be but we do know that it will not be the same we are called on to render here. There are no tears to wipe away, no sorrows to soothe, no sick to minister to, no poverty to relieve, no darkness to enlighten. Unless we do the service here, we will not be ready for that there.

The cost of living this life? Rendering this service? I don't know, but let us not be afraid to face it with God. There may be traditions and customs in your life that have really ceased to be of any value; some part of your social life may be unnecessary; perhaps you are too good a housekeeper. God gives us strength enough and common sense enough for everything He wants us to do.

The Call to Separation comes to us from God Himself through His word. "Come ye apart"; "Come out from among them and be ye separate"; "As they ministered to the Lord and fasted, the Holy Ghost said, separate

me Barnabas and Saul for the work whereunto I have called them." To Paul the call came to be separated unto the gospel of God. This is a high subject, but the message I bring is a common-place one for common-place days. Most of us live more or less common-place lives—a round of duties day after day. Let us ask for a gleam of glory on these common-place days, that the divine touch shall make the ordinary extraordinary.

To forsake the world in an external sense only, bears with it no blessing. The separated life is not the selfish life lived apart; our relationships in life forbid that we should follow the example of the Hindu ascetic who leaves his home and those dependent on him, forsakes his responsibilities and goes far away to a cave in the mountains to enjoy the praise of men and to lay up merit for himself. To him the separated life is a physical separation from the distractions of the world.

## THE CALL TO FELLOWSHIP

Let us sit at the feet of Jesus. The call to separation is necessarily followed by the call to fellowship. "Lord teach us to pray". Let us enter the school of prayer that Andrew Murray tells us about that we may be taught how to pray. It is not merely our *need* and the *work* we do and the *world* that we seek to serve that calls us to prayer—beyond that there is a personal, individual call to each one of us, a deep, inner satisfaction that can only come through fellowship in prayer. There comes a joy in the heart of God Himself when we pray this innermost, deepest prayer. There is nothing else to which He calls us so urgently; look up the prayer precepts, examples and promises. As soon as we open our Bibles we see, men began to call on the name of the Lord. Jacob wrestled in prayer. Daniel prayed three times a day. David with *all* his heart called upon his God. Paul and Silas prayed in the dungeon. All this teaches us the importance and necessity of prayer. Whatever God has made prominent in His word He must have meant that to be conspicuous in our lives. The very work of God Himself in the world is conditioned by our prayer—if ye ask—I will do. He works in and through us. If we really believed this would we not learn to pray and desire to pray as we never have done? Can two walk together except they be agreed? "If a man love Me he will keep My word and my Father will love him, and we will come unto him and make our abode with him". "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son, Jesus Christ, and these things we write that your joy may be made full". Fellowship is defined as an intercourse charged through and through with both freedom and love and kept active by a common aim. The supreme fellowship is the Christian fellowship. He knows our need of prayer, a fundamental need of our natures. Is there nothing you want from God? I am afraid you don't know the depths of your poverty. He hath filled the hungry. . . . . A prayerless soul is a Christless soul. Prayer is necessary for men, women and children; sometimes it seems to me that the women

of our Church have almost a monopoly of prayer—any group one enters is so largely composed of women. Is it not possible to make our prayer groups more inclusive? Any of us who work with young children have found an eager response to prayer on their part. If we are children of God we seek our Father's face and live in our Father's love. Who has a more experimental knowledge of fatherhood than the child who admires and adores his earthly father? The young wife of an officer died in India; her little son was sent to her people in England and the husband stayed with his Regiment. The friends at home talked to the little boy about Daddy and there was a photograph of him in the nursery, but after all it was only a piece of pasteboard with a strange man's face on it; Donald was a shy, reserved little fellow and when told that his father was coming home there was more fear than pleasure in his anticipation; he was taken to the dock to meet the steamer and as it drew in a tall man was standing by the railing and as soon as the gang plank was laid he rushed down it straight to the little group where Donald was, and as the outstretched arms clasped him in a close embrace and he saw the love light in the eyes there came a new realization to the child and from that day the word "Father" was the greatest word in the world to little Donald.

There is one other point—Prayer Groups—banding together for fellowship. It is surely true that a group of Christian people, praying together, with unity of Spirit and purpose, may receive a greater blessing, different from that received in individual prayer. Fellowship with one another in Him. I have not found anything in America to compare with the group prayer life in India, the time element enters in so much here. I was invited to a *day* of prayer not long ago and we spent just four hours together—a pretty short day. On these prayer days in India we gather early in the morning and stay far into the night; there is no hurry, these prayer periods are a part of our plan of work. Might it not be made a part of your plan of work? One often has to slip out and perhaps be gone for some time; he comes slipping back as soon as he can and the harmony is not broken, we understand. We are not afraid of long periods of silence, we know that united prayer is going on. We sing often, we sing for hours without stopping. The song is selected for its message and this is pointed out and we sing it again and again till it has gripped our hearts. Messages are given from the Bible, sometimes there is discussion, sometimes the message is enlarged on by one and another. It should not be a collection of individuals, it should be a body of believers, the Holy Spirit will bring the right ones together in answer to prayer.

How we need to trust in a wisdom higher than our own. How we need to believe the promise of Christ that His spirit shall guide us into all truth. We need the spiritual fellowship, the very life of God shared with a group of men and women in harmony with His purpose. Groups that fit into each other—a team, pulling together. We talk a lot of team work, let us have it in prayer.

Sin makes fellowship impossible,

the desire for it is gone; we all know this from personal experience. Only the new nature fits us for companionship with a Holy God. To be born from above is to be lifted into an entirely new spiritual element. Fellowship with God begins with reconciliation and advances by daily struggle.

Hindrances to fellowship? Pet indulgences. We love sin, certain sins, dear ambitions, something that *we* consider a duty which God has not laid on us, the secret chambers of the heart closed to Him; God will put His finger on the sore spot.

The motives of fellowship is important; some ask and receive not because they ask amiss. Power in service? Personal happiness, enjoyment? There must be the single eye —the one motive—His honour and glory—Not I but Christ.

Prayer:

O Lord, give us quiet hearts that we may hear Thy voice. Save us from self-satisfaction. Thou didst forsake everything for us, teach us how to forsake the things of the world for Thee. Give us the grace to wholly surrender to Thee; fill our hearts with living and increasing faith; cleanse us in Thy blood from every sin. Break every tie that binds us in the bondage of sin; help us to glorify Thy Holy Name. Hear us for the sake of our Lord Jesus Christ who loved us and gave Himself for us.—Amen.

## IN THE SECRET OF HIS PRESENCE

In the secret of his presence how my soul
delights to hide!
Oh, how precious are the lessons which I
learn at Jesus' side!
Earthly cares can never vex me, neither
trials lay me low;
For when Satan comes to tempt me, to the
secret place I go.

When my soul is faint and thirsty, 'neath
the shadow of His wing
There is cool and pleasant shelter, and a
fresh and crystal spring;
And my Saviour rests beside me, as we hold
communion sweet:
If I tried, I could not utter what he says
when thus we meet.

Only this I know: I tell him all my doubts,
my griefs and fears;
Oh, how patiently he listens! and my droop-
ing soul he cheers:
Do you think he ne'er reproves me? What
a false friend he would be,
If he never, never told me, of the sins
which he must see.

Would you like to know the sweetness of
the secret of the Lord?
Go and hide beneath his shadow: this shall
then be your reward:
And whene'er you leave the silence of that
happy meeting place,
You must mind and bear the image of the
Master in your face.

—Ellen Lakshmi Goreh, An Indian Christian.

# Foreign Correspondence

## EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

### BIBLE WOMEN'S TRAINING SCHOOL TANTA, EGYPT

By Miss Marion Paden

It was a great pleasure yesterday, January 31st, to attend the Commencement of the Bible Women's Training School in Tanta. It was held in the Egyptian United Presbyterian Church, which was quite full with interested hearers. The audience was mostly gathered when the speakers and graduates appeared. Miss Stella Robertson of the Girls' College in Cairo played a voluntary. A girl of a lower class led the procession which consisted of Rev. Michael Salaama, pastor of the church, Rev. Ibrahim Saeed, a professor of the United Presbyterian Theological Seminary in Cairo, Miss Wright, the head of the school, Miss Dwight, formerly the head. Then came the graduating class of seven, all in white. Rev. W. B. Jamison announced the program. There was prayer, also praise through the Psalms, then Rev. Ibrahim Saeed gave the address of the afternoon. He spoke on "Women and Wisdom", using the verse in the Proverbs about Wisdom building her house and hewing out seven pillars. As there were seven members of the class he compared each one to a part of the sevenfold description of wisdom in James 3:17, and to one of the seven virtues mentioned in 2 Pet. 1:5-7. He spoke of the place the Jewish faith of today gives to women, and then of how Christ lifts up woman and gives her a place of service in His kingdom. He closed by a sort of allegory where self-love and love of the world try to capture a young girl's heart, but she finally yields it to Christ the rightful King. Miss Wright gave the girls a farewell message, speaking of the need in Egypt for their lives and work. She mentioned 1 Tim. 4:12 as specially suited to their circumstances. Each girl then repeated a Scripture promise. Miss Dwight, a former head, presented the diplomas,

Bible Women's Training School and Community Center Class, with Miss Lucia Dwight, Tanta, Egypt. Graduates in the Class of January 1930 in front row 3rd, 4th, 6th, 7th, 8th, 9th and 10th.

which had been pasted in the inside leaf of tastefully bound New Testaments.

The girls have had more than two years of Bible study with some other studies as well as practical work. They go out well-equipped to meet the problems of life and work in various and perhaps difficult fields. Still they need our prayers. Miss Wright spoke later of the joy of seeing lives changed in the school through the power of the Holy Spirit and study of the Word.

A graduate of the Girls' College, Cairo, has been helping in the school. Probably later some of the graduates may stay to help train others, but just now they are all needed in the field.

One praises the Lord for Miss Minnehaha Finney, who long ago saw the need for such an institution, for her faith and prayers and labors which helped to make it an accomplished fact. We praise Him for the Women's Board who put up the building and supported it, and for all the women of the church who by their gifts and prayers are co-partners in this great work.

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## FAGGALA GIRLS' SCHOOL CAIRO

**By Miss Elizabeth White**

I hadn't any idea while I was relaxing and enjoying my vacation last summer what the future held. It has been a difficult task since the beginning of September to try to manage the Faggala Girls' School on a 10 per cent reduction of Mission funds which was ordered in July after I had contracted the teachers for this year. That wasn't the only problem for the dengue fever hit us hard here, each of the eight teachers had it in relays, at times four off at once and I was kept busy managing and teaching and also by taking one of the teachers to the Health Department after she was bitten by a cat. We four, who lived together all had Dengue, Mildred Allison and I at the same time. Then she left S. O. S. to go to Alexandria and Lucia Dwight came to live with us. Then Miss Hosack resigned and left us and I had to move again so that the three of us would all be in one house. On Miss Hosack's departure the Bab Eshareeya school of 50 little Moslem girls was given to me also. I go to it but once a week. Things were running fairly normally at the end of December and we had a nice White Gift service here at school. Then in January at Association came the next 10 per cent reduction and from the Educational work Faggala is one of the schools to be closed. I have had some conferences with the pastor of the Faggala Church regarding the possibility of their church furnishing the money to run the school rather than have it closed. Much is involved. There will be further negotiations and arrangements and by the end of this month we hope to have the matter adjusted.

These are but some of the hard things of this school year but we do have some joy and happy spirit among the girls and teachers. As to the teachers we have a weekly meeting to talk over matters and to study the Sabbath School lesson and to sing English songs, thus promoting friendly fellowship. I got a see-saw and a basket-ball and volley ball court so along with other games the girls are happily playing at recess and lunch hour each day. Thus our school is training our girls, mentally, physically and spiritually. We are glad that you are remembering us in prayers, for we do need guidance and wisdom these days so that we may walk in Peace and Faith and Joy in our Master's Service.

## SUDAN

Mrs. R. F. Shields, Editor

### TOPICS IN BRIEF FROM WADI HALFA

By Miss Marguerite McClellan

A visit from Casis Toobia, our tall black pastor from Omdurman, brought much happiness to the people of Halfa last week. There has been no pastor here for several years except for a few months on two occasions, and the American and native preachers passing through find it inconvenient to stop. Never a week passes but what the members of the church faithfully conduct two services on Sabbath and one on Tuesday, but they do appreciate even a brief visit from an ordained man. Casis Toobia held services each day he was here in our church or in the Coptic church, and had a good hearing of Copts, Catholics, Moslems, and Protestants on each occasion. On the last day he held communion services in a full church though only six men and eight women communed. One of the teachers in the William Little School for Girls joined the church. Her parents are Copts.

One family in the church who have lost a baby lately have shown their Christian attitude toward their loss. The father took his regular turn on the following Sabbath preaching on giving thanks to God even in time of trial. His wife has broken their custom of remaining away from church for a long period of mourning. She communed and attends services regularly.

The school work is promising and encouraging from the standpoints of attendance, type of work done, and number of native pupils. Of the 18 girls accepted in the beginners' class this year, 11 are natives, which means that our school is reaching those whom we are most eager to serve, and not the Egyptians, Syrians, and other foreigners only. This year we have 15 native girls as compared with 3 last year. 10 girls were turned away because they were too small for school. A kindergarten would draw many but is an impossibility so long as we have only three school-rooms and two trained teachers. As it is we have three classes carrying on in one room at one time, a condition which American third of the teaching force does not find conducive to the best work nor to the calmest of nerves. Fortunately the native helpers do not seem to object to the din. There are still complaints because we do not admit boys to our school.

Pray that the William Little School for Girls may be the means of spreading the gospel in Halfa. The Bible woman's work which reaches such a great number in Khartum, Khartum North, and Omdurman, both among the regular Bible pupils and chance listeners, has not yet found many open doors here, and therefore the school is the only agency which is reaching Moslem womanhood in this community.

## ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

### "BEHOLD I AM WITH YOU ALWAYS"

By Mrs. Fred L. Russell, Addis Ababa

I have just come back from the local jail where I have been visiting Mashasha, our Mission language teacher, mechanic and tool keeper. Mashasha went to Khartoum in 1924 where he was in the Gereif school for some time. There he learned his English, his useful knowledge of machinery and a most helpful spirit of willingness to do actual work with his hands, one of the most difficult things to teach these people, who look down on common labor.

Two years ago he came to work for us here at the George Memorial

Hospital and had proved very useful indeed. A short time ago he was drawn into bad company and fell far from what he knew to be the right path of living. In the midst of this he was suddenly arrested because a man living in his house was accused of counterfeiting "baza", the copper coin of the country, worth 2 cents. This man was complicated with some low Europeans, who owned the machine for making the coins. Mashasha was in no way connected with the business, nor did they accuse him of it but the man lived in his house and ran away and Mashasha knew of the counterfeiting and did not report to the Government, so off to prison he must go to await the trial. Such is the custom of the country and no provision at all is made for his food or comfort until the trial is over and the prisoner is sentenced to a Government prison. Mashasha has friends and some money to provide his own food but many are not so fortunate.

Because this trial is concerning a wrong done to the Government and not to an individual, it must be held before the King himself. There are so very many things that must be done by the King himself in Abyssinia that the result is that Mashasha has been in jail more than two months and no trial yet—and he is not even accused of any wrong doing, only of having information concerning the counterfeiting!

At first he was rebellious and said he had done nothing wrong and he must be freed and that right soon. We sent him his Bible and wrote him that we were praying daily for him and soon he wrote back how he was reading his Bible to all the policemen who spend their off hours at this jail. The chief of police was amazed that he had never known before what good teachings were being taught at the Hospital and Sabbath services, on our compound. He asked for a Bible of his own, which we promptly sent. Now as I just came back from seeing Mashasha all he could talk about was how many people were listening to his Bible reading and teaching day by day. The Chief of Police has ordered all the police to report for Bible lesson either morning or evening and several of the officers have bought Bibles of their own and many come and listen for hours on end. Mashasha is happier than I have seen him for months and he says, "The Lord has accepted this work for Him in atonement for the wrongs I have done before and He will free me in His own time for He knows that this thing against the Government is not a sin of mine".

The Police have come so to respect him that they have given him a room by himself which is really the office and not a jail room at all. He has a table, chair and his rugs and blankets on the floor, his only handicap being the chain which fastens to his wrist and that of a watchman. During his time in jail he has had nine different watchmen chained to him for they are summoned by the Government to give a week's time to this work. He has taught each one all he could in the time he has been chained with him, about Jesus and His love.

While it seems dreadful to us to think of Mashasha sitting in jail, when innocent, God is using him in a wonderful way to teach His Word to those that we could never touch at all. So when the Missionary has to run the engine daily to pump the water for the Hospital, when he has to run and get tools for the carpenter dozens of times daily or do other tasks that were Mashasha's work, it is comforting to think that indirectly the Missionary is preaching to these City police, through the servant whose whose duties these were.

How little those who taught Mashasha down at the school at Gereif realized how far their influence would go through this young man. God gives us the chance to see His workings in a way that gives us more faith to work on. It is in His hands and He cannot fail who has promised "Behold I am with you always, even to the end of the world".

# Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

## "HE IS RISEN"

The empty tomb differentiates Christianity from other religions. "He is not here" the angels said to the sorrowing women who came to anoint the body of Jesus; "He is risen", "Go tell". And women's lips broke the news to the discouraged disciples.

"The resurrection is the keystone of the Christian arch". The preaching of the apostles consisted in large measure in witnessing to Christ's resurrection.

Closely connected with the resurrection is the great missionary plan of the Master. After He had risen and had given proof of His deity, He showed His disciples His great purpose. On a mountain in Galilee and on the Mount of Olives He gave His definite commands to "preach the gospel to every creature" and to be His witnesses "unto the uttermost part of the earth".

To day His messengers are spreading the wonderful and joyous message of the risen Lord all over the world.

"Christ the Lord is risen today,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing ye heavens and earth reply".

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## WOMEN OF AMERICA STAND FOR PROHIBITION

Many prominent women from all parts of the United States were summoned to Washington March 12, to present testimony before the Judiciary Committee of the House of Representatives. Under the leadership of Mrs. Henry W. Peabody, Chairman of the Women's Committee for Law Enforcement, the claim was presented that the 12,000,000 women represented by this committee favor a continuance of Prohibition and stand firmly against repeal or modification of the Volstead act.

The organizations affiliated with this Committee are the Federation of Women's Boards of Foreign Missions, the Council of Women for Home Missions, the Young Women's Christian Association, the Women's Christian Temperance Union, the Federation of Women's Clubs and kindred organizations. The presidents of these organizations, women politicians, wives of men in high official positions, society leaders, women of wealth, teachers and mothers presented the claims of the womanhood of America. They spoke not only for members of their various organizations but for every woman and helpless child in this beautiful America. They furnished facts and arguments of great value to the cause of prohibition.

## SOMETHING NEW FOR LITERATURE SECRETARIES

In order to help local Literature Secretaries in their work and to increase the efficiency of our subscription department, we have prepared a loose leaf Record Book. We want every Literature Secretary in the church to have one of these books. We should be glad if Presbyterial Literature Secretaries would take the responsibility of distributing them.

The price in quantities is 10c a copy. Unused copies may be returned to us. Single copies 10c plus 2c postage. In ordering let us know if you want a book with 25 or 50 pages.

Instructions for use are given in the book. The following explanatory letter accompanies each copy:

DEAR LITERATURE SECRETARY:

We appreciate the work you have been doing for THE WOMENS MISSIONARY MAGAZINE. Without your help we could not carry on the work successfully.

We have inaugurated a new plan which we hope will keep us in closer touch with you and which will keep you in closer touch with your members. We have prepared the accompanying book with a page for each subscriber. On each page we ask you to write the subscriber's name, address, date of subscription and expiration.

We want to tell you how we keep our records. All subscriptions are sent to THE WOMENS MISSIONARY MAGAZINE, XENIA, OHIO. Mrs. Fannie F. Moore the Treasurer makes a record of the name of the sender, the amount received and the date. She cares for the money, acknowledges its receipt and then passes the letter with subscribers' names to the Secretary in the Publisher's office who places the names on the subscription list and puts the letter in the files.

Mistakes occur sometimes somewhere along the line. When they do occur we wish you to write immediately. Our files will show just what we have received. You will help us greatly if you will see that names and addresses are written very plainly; that renewals are sent in exactly the same way as they were the preceding year; that all subscriptions are marked "New" or "Renewal"; that your own name and address are always given.

If you cannot send all subscriptions at one time will you please check up every month and notify each subscriber personally when her subscription is about to expire. Hundreds of subscribers are lost every year through forgetfulness. Please renew subscriptions one month before expiration so that our mailing list will not have to be changed.

Will you please make a canvass at least once a year and give every woman in the church an opportunity to become a subscriber to the Magazine. Send to us for sample copies to distribute before canvass is made.

In the event of a change of Literature Secretary, please turn over the Book to the new Secretary that she may have a complete record of subscriptions.

We believe if you will cooperate with us in this plan that the work will be easier for you as well as for us. By thus working together we hope to come to the time when Every member of the Missionary Society will be a reader of THE WOMENS MISSIONARY MAGAZINE.

Sincerely yours,

Mrs. John P. White,

Editor

## THE MRS. GEORGE MOORE MEMORIAL FUND

When our beloved Editor, Mrs. George Moore was called home nearly five years ago, it was decided to raise in her honor a Memorial Fund of $10,000, the interest of which was to be used to furnish illustrations for *The Womens Missionary Magazine.* Our readers will note that the name of Mrs. Moore appears in every issue of the Magazine.

The Fund, however, is not complete. At this date $8,228.82 has been received by Mrs. J. B. Hill. We believe we should not stop until we have reached the goal.

How can we secure $1,771.18? There are 835 Women's Missionary Societies and 480 Young Women's Societies in the W. G. M. S. organization with 36,743 members. An average of $1.35 per society would make up the sum. Since societies range in membership from 10 to 150 it would be more equitable to calculate on the basis of membership. Less than 5 cents from each member would meet the requirement.

Many societies have already contributed liberally. Many others have given nothing. Not all of our members are acquainted with this Fund and its purpose. Will Presidents of societies, please take it upon themselves to bring this matter to the attention of their women and urge that every one have a small part in this project.

Are there not individuals who love the work of the W. G. M. S. and who believe in *The Womens Missionary Magazine* who will contribute $1, $5, $10, $25, $50 or $100?

Let us finish this task before the W. G. M. S. Convention in June.

Send all contributions to Mrs. J. B. Hill, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

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## PRESBYTERIALS REPORTING DELEGATES TO THE W. G. M. S. CONVENTION FEBRUARY 15 TO MARCH 15

Albany, Arkansas Valley, Keokuk, Rock Island, Hudson, Chicago, Kansas City, Illinois Southern, Monmouth.

## W. G. M. S. CONVENTION, GREENSBURG, PA., JUNE 13-17, 1930

The above date has no doubt been underlined by the women of the United Presbyterian Church of North America. The Westmoreland Presbyterial in Pennsylvania is looking forward to this date with keenest interest and joyful anticipation. Greensburg, Pa. is the city to be honored by this convention and the women of the United Presbyterian Church of Greensburg are especially happy in the task of preparing for this convention.

Meetings of the Local Committee have been held regularly since October and these meetings are largely attended by the women of Westmoreland Presbyterial. Every arrangement is being made for the comfort and convenience of those in charge of the convention, the delegates and visitors. We want you to be happy in our homes, in our church and in our city. We have room for all.

Greensburg is beautifully situated in the foot hills of the Allegheny Mountains. Perfect highways lead out in all directions and those delegates who will be entertained in nearby towns are especially fortunate. They will have those drives through Pennsylvania mountain scenery.

Delegates and visitors please send names and addresses early to Mrs. Samuel Warden, Mt. Pleasant, Pa., Secretary of the Local Committee. Further announcements will be made in the May number of *The Womens Missionary Magazine.*

—Mrs. Fred W. Morgan, Chairman Local Committee,
United Presbyterian Church, Greensburg, Pa.

* * *

## A MESSAGE FROM THE PRESIDENT OF THE W. G. M. S.

Dear Fellow-Workers:

The beautiful spring days approach when every tree and bush and blade will be budding forth into newness of life. We naturally feel that the time is drawing near for our great W. G. M. S. Convention to be held at Greensburg, Pa., June 13 to 17 inclusive.

In our day-dreams we see groups of Spirit-filled Christian women wending their way to this annual meeting so closely following the nineteen hundreth anniversary of the Day of Pentecost.

Have we not a right to expect that we all are coming with a new vision of the Christ? What great fields of service are ours and what great things we may yet do for the advancement of His Kingdom when we let the Holy Spirit's power take possession of our hearts and lives!

The Convention theme will be found in Matthew 25:40 "Ye have done it unto Me". Our song will be "Ye everlasting doors".

We are looking forward with much joy to meeting again with many of our beloved missionaries and members of the Women's Board—these faithful women who are so capable in handling the affairs of our Women's work. As we listen once more to the reports of the past year, may we do

so with hearts of appreciation for the willing and efficient service rendered year after year by these noble women.

I wish to express my gratitude to the many who have been praying for us in arranging our program. I can truly say we have felt the power of prayer.

The splendid women at Greensburg, on the Local Committee, are doing everything in their power for our comfort and entertainment. We know it will be the best ever. Let us keep on remembering them in prayer in this, their "Labor of Love".

Our earnest desire is that all of us who attend this Convention may consecrate our lives anew to the Master's service and that when we return to our home societies, others may see that we have been with Jesus and have had a new vision of the power of God when we let Him have His way with us.

—Mrs. George W. Patterson.

* * *

## QUESTIONNAIRE

1. What changes have taken place in the attitude toward girls of the higher classes in India?
2. Who provided clothes, canes, umbrellas and sweets for a "16 City" journey?
3. How did a weary pilgrim find peace?
4. Who pioneered in getting the franchise for women in India?
5. What is the "Sarda Bill"?
6. "A pure love match"—Where?
7. Who had to have a law suit in order to gain admittance to college?
8. Who presented the bill to prohibit the dedication of young girls to Hindu Temple service, to the Madras Legislative Council?
9. Who never lost her "sweet smile" on a 6,000 mile journey?
10. Who is the author of "The Sceptered Flute"?
11. What Indian girl won prizes at poetry when she was ten years old?
12. Who believes that missionaries have done more for the education of Indian women than the Government or private bodies?
13. How many girls graduated from the Bible Women's Training School in Tanta?
14. Where did 13 nurses complete their course of training?
15. Who mothered the deaf children of a large city?

# Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

## OUR 1930 THANK-OFFERING YEAR

In the recent numbers of *The Womens Missionary Magazine* we have read the list of Presbyterials in the order in which their annual report was received and the name of the Presbyterial Thank-Offering secretary sending the report.

These fifty-seven secretaries have been most faithful in their work. They are interested in the Thank-Offering and by their earnest presentation of the reasons for gratitude have stimulated others. They have been anxious for their report to be complete and sent in on time.

We must not judge their work by the place on the list. Many had great difficulty in getting a report from the Thank-Offering secretary of the society. This delayed the Presbyterial report.

If the Thank-Offering secretary of each society would send her report to the Presbyterial Thank-Offering secretary as soon as the offering is received all Presbyterial secretaries could have their reports completed by the first of the new year.

We read with much interest the long list of new Life Members. We welcome all and praise God that each year many new names are placed in the large company of Life Members of the Women's General Missionary Society.

We are now in the fourth month of our new year. Many secretaries are asking what they might do during the spring and summer months to stimulate interest in the ingathering next fall.

There is no better way than keeping the WHAT-WHO-WHEN-WHY of the Thank-Offering continually before the members of the missionary societies. Encourage the daily use of the boxes.

Each society should have ten minutes of each program devoted to interesting facts of the Thank-Offering work.

All supplies of this department have been prepared for your use. These will be helpful to the leader in presenting the subject.

The following leaflets may be used to create interest and stimulate enthusiasm in mission work:

Why Barketi Was Thankful—Miss Emma Dean Anderson.

The Home Council—The Thank-Offering Box—Miss Davida Finney.

A Thank-Offering Service in Assiut—Miss Mary L. Thompson.

Egyptian Givers—Miss Elizabeth R. Balleny.

The Thank-Offering—What It Is—What It Does—Mrs. O. H. Milligan.

Why I Give A Thank-Offering—Mrs. John P. White.

What Is A Thank-Offering?—Miss Ida B. Little.

Our Thanksgiving and Praise—Book Mark—Mrs. O. H. Milligan.

Egypt's Thank-Offering Story—Mrs. Grace G. Finley.

Life Directorships—Mrs. H. C. Campbell.

The Christian's Song of Thanksgiving—Mrs. Mary Clokey Porter.

Mrs. Morgan's Quarter—Kate Summer Gates.

History of the Thank-Offering—Mrs. O. H. Milligan.

Faith In The Unseen In Giving—Mrs. Mary Clokey Porter.

Will Your Gift Be Your Richest and Best?—Mrs. Mary Clokey Porter.

Enlarged Gifts—Mrs. Mary Clokey Porter.

Life Membership Fund—Mrs. J. B. Hill.

For Roll Call—Gleanings on Giving

Thank-Offering Questions for Monthly Program (10 in set)—Mrs. Arthur A. Charles.

The Evolution of the Jug Habit—Miss Jane Martin.

Duties of a Thank-Offering Secretary—Mrs. O. H. Milligan.

Lost Thank-Offering Boxes.

At Life's Daily Crossing—Mrs. O. H. Milligan.

Gratitude—Mrs. O. H. Milligan.

Prayer Our Best Preparation—Mrs. O. H. Milligan.

The Story the Last Thank-Offering Blanks Tell—Mrs. O. H. Milligan.

Boxes—Senior and Junior Thank-Offering Boxes.

Thank-Offering Creed.

Thank-Offering Poster.

The members of the Junior societies will enjoy the following stories for Juniors:

Egyptian Juniors' Thank-Offering Service.

Three Junior Maids.

Esther's Thank-Offering.

The Junior Thank-Offering—Why?

What a Child's Penny Did in Saving Souls.

Prayers in Verse.

A Gift That Was Not A Gift.

Boy's Thank-Offering.

"Self-Denial Week."

The Gift Without the Giver.

Why Every Junior Should Give A Thank-Offering.

All the supplies are free for postage. Plan a helpful program for each meeting of the society.

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### THANK-OFFERING NIGHT AT THE GENERAL CONVENTION

Saturday night June 14th is Thank-Offering night of our General Convention, Greensburg, Pa.

In this meeting each presbyterial is represented by one delegate who acts as Thank-Offering Bearer for her presbyterial. The Presbyterial chooses one for this part, notifies the one chosen and sends name to the General Thank-Offering Secretary.

All presbyterials have not sent the name yet. Please do this as soon as possible.

The new pageant, CHRISTIAN'S THANK-OFFERING will be presented for the first time.

We wish it were possible for all our readers to be present in this service. Remember the meeting in your prayers. May God bless abundantly the convention.

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## Life Members

### SENIOR LIFE MEMBERS
**1929 Thank-Offering (Continued)**

644. Mrs. Carl Renison, Mars, Pa. By W. M. S.

645. Mrs. Verne Purvis, Valencia, Pa. By Mrs. William Wilson.

646. Mrs. Dara I. Henderson, Winterset, Ia. By children.

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### CORRECTIONS

Life Member 512 should read: Mrs. Velma Adams, Petrolia, Pa. By Mrs. Ada E. Ellenberger. Life Member 538 should read: Mrs. Arthur Bergey, Philadelphia, Pa. By her friend Martha L. McBurney, Hickory, Pa. 247 should read: Mrs. Paul L. Reynolds, Argyle, N. Y. By the W. G. M. S. of North Argyle. 421 should read: Miss Mary Loudon, East McKeesport, Pa.

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### SENIOR LIFE MEMBERS
**$25.00 each.**

**From Feb. 1, 1930 to March 1, 1930**

1. Mrs. Allan MacKinnon, Through Boston W. M. S. By friends.

2. Mrs. C. M. Gibson, Pittsburg, Kans. By her husband, Dr. C. M. Gibson.

3. Mrs. Margaret Houston, New Castle, Pa. By East Brook, W. M. S.

4. Mrs. Carrie Koclanes, Kansas City, Kansas.

5. Mrs. Sadie K. Robertson, Loveland, Colo. By W. M. S. of Loveland.

# Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1929—1930

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

## NEW YOUNG WOMEN'S SOCIETIES

Several new societies have been reported since last month. Five presbyterials lying in the eastern half of the church report one each.

Boston Presbyterial—Central Falls, R. I., "Service Girls", 12 members—President, Miss Mae Kerr.

Arkansas Valley Presbyterial—Hutchinson "Ray Huffman" Y. W. M. S., 10 members—President, Miss Golden Willis.

Indiana Presbyterial—Rushville, "Noor" Mission Circle—President, Miss Jean Wainwright.

Lake Presbyterial—Brown Avenue, Erie, "Ruth Lobaugh Walker" Y. W. M. S., 20 members—President, Miss Margery M. Munn.

Muskingum Presbyterial—First Cambridge, Ohio, "Proudfit" Mission Circle, 48 members.

If you have a new organization in your church, please do not fail to report it promptly.

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## Y. W. SPECIAL FUND

### FEBRUARY

| | | | |
|---|---|---|---|
| 1913— | $ 664.70 | 1922— | 1,761.50 |
| 1914— | 704.60 | 1923— | 2,275.00 |
| 1915— | 795.00 | 1924— | 1,998.12 |
| 1916— | | 1925— | 2,430.00 |
| 1917— | 1,057.00 | 1926— | 2,061.00 |
| 1918— | 1,256.00 | 1927— | 2,151.75 |
| 1919— | 1,366.50 | 1928— | 1,976.00 |
| 1920— | 1,554.00 | 1929— | 1,928.50 |
| 1921— | 1,682.00 | 1930— | 1,842.19 |

By glancing over the figures for these years, you will notice that societies need to think seriously whether they are doing their best in the support of the special fund. Thus far the end of the year has been rather satisfactory, but why not show encouragement a little earlier?

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## A PENNANT WON?

As you read these lines, reports are being collected. Information for your benefit is being prepared. What that information is rests with the type of reports sent in. After all, the individual society is most important for it furnishes the interesting data. It also makes possible to a great degree the possibility of a presbyterial receiving a pennant. Think well of your society!

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## THOSE EGYPTIAN KERCHIEFS

Wonder if your society report will qualify for the gift? If so, please see that your presbyterial delegate secures one for you. Would it not be fine if every society could carry a prize home because it did such good work?

Do not forget that the report as it comes to the General Secretary will make your society either eligible or ineligible.

## THE YOUNG WOMEN'S SPECIAL COLUMN

Miss Sallie E. Dickey of Corsicana, Texas, has been named a Y. W. Special worker to take the place recently held by Miss Laura Sawhill who was a missionary in Idaho Presbyterial. Miss Sawhill has given up her work as missionary and Miss Dickey has graciously accepted appointment to fill the vacancy. Miss Sawhill has been a faithful worker. The young women of the missionary societies will remember her with pleasure.

Miss Dickey is well known by many of our young women and of course news of her becoming the "possession" of the Y. W. M. S. members will be gladly received. She makes her "debut" in this number of the Magazine. Will you read carefully what the letter contains. (Miss Dickey is filling *"Special"* vacancy, not same presbytery, you will note).

Dear Young Women:

I am sorry for you that Miss Sawhill is leaving mission work and that therefore, you are losing her as your "Special". I am sorry for *her* that she is losing *you*—not your money so much, though I warn you I cannot, as her successor or substitute live without it! But your support in prayer must be her greatest *loss* as I consider it my greatest *gain,* so I am very grateful to the Women's Board for naming me as "heir" or "heiress" to all that she is giving up.

In the years gone by, I have visited many of you in your meetings and you have helped me many times in Pageant work here and there. I do not think it necessary to tell you that I am an "old campaigner" in mission work,—first in India and then at "Home"—in Johnstown, Pa., in Alliance, Ohio, in pageant work with the Foreign Board, in Boston Presbyterial and now in this great, wonderful and beautiful state of Texas.

How I wish you might all see it in April when the "Blue Bonnets" and great numbers of other exquisite wild flowers are in bloom! What a riot of color there is! Whole fields of it —blue and purple and lavender and yellow and pink and flame and red and almost every other color!

But it is the *people* of a place and a state that most interest us, and the people of Texas are as interesting and as abundant and as *beautiful* as are its flowers.

I, as Presbyterial Missionary in the Presbytery of Texas of the United Presbyterian Church move from place to place every three or four months among the four churches that form the Presbytery. Just now I am in Corsicana, sixty miles south of Dallas, having come from San Antonio but recently. The last three months or nearly four were spent in San Antonio.

We have just completed a religious survey of the city here. It was very interesting,—a united work for the Protestant church—Baptist, Methodist, Presbyterian, Christian, Church of Christ, United Presbyterian, etc. Now we are arranging for cottage prayer meetings starting about March 1st. We are attempting to get every member of our own church to make a prayer list of those who are on his heart and who are out of Christ or careless in their Christian lives. This is preparatory for a united evangelistic effort through April.

May I ask every Young Woman to put me on her prayer list that I may have wisdom and be kept faithful in work and that I may be made and kept the kind of woman that can reflect Christ and draw people to Him wherever I go. Pray for our work here in Texas; especially pray for us through April during the special evangelistic services for Corsicana needs reviving even as the Church everywhere . There are many here still away from Christ. They need to be brought.

Hoping that as long as I may be the "object" of your special support we may be a blessing one to the other.

Lovingly your friend,

Sallie E. Dickey.

P.S. *Pray for us* and *write to me.*

# Methods

Some are remembering to forward their new year books. They are very much appreciated, not only in the office but in other missionary societies. The W. M. S. and Y. W. M. S. of Warren, Ohio, have sent in their new programs for review. They are both attractive and quite suggestive. They follow a somewhat similar line yet are different. Both societies use the group system, the particular month giving the group its name; for example, January—Resolutions Group; April—Easter Group; May—Remembrance Group. The Y. W. M. S. has a "treasure hunt" one month and a "missionary hike" for another.

A couplet entitled "Let's Go!" comes early in the Y. W. program, a challenge to action:

"A million tasks await . . . . .
Not far away, but at our very gate;
Let's cease our idle dreaming,
The morning star is gleaming—Let's Go!"

The president of the Y. W. M. S., Miss Edith Ray of Warren Ohio, may supply you with any information not here recorded. Mrs. A. C. Work is president of the W. M. S.

A very attractive program comes from Rushville, Indiana Noor Mission Circle. The fact that the society is new makes it all the more remarkable. Of course when you know that Mrs. E. D. McKune, the pastor's wife, is at hand, it is not so strange that the program is unique for she is an expert in that line.

As you will note elsewhere, this society has come up from the Junior ranks to become a member of the Y. W. division. It's theme for the year is: Christ's Heroes and Heroines. The current text-book or books are being used. The constitution of the society is in the back of the book. A quotation worth serious reading by our girls is placed near the first of the book. It is as follows:

### AN "IF" FOR GIRLS

If you can dress to make yourself attractive,
Yet not make puffs and curls your chief delight;
If you can swim and row, be strong and active,
But of the gentler graces lose no sight;
If you can master French and Greek and Latin
And not acquire as well a priggish mien;
If you can feel the touch of silk and satin
Without despising calico and jean;
If you can ply a saw and use a hammer,
Can do a man's work when the need occurs;
Can sing when asked without excuse or stammer,
Can rise above unfriendly snubs and slurs;
If you can make good bread as well as fudges,
Can sew with skill, and have an eye for dust;
If you can be a friend and hold no grudges,
A girl whom all will love because they must;
If you sometime should meet and love another
And make a home with faith and peace enshrined,
And you its soul—a loyal wife and mother
You'll work out pretty nearly to my mind,
The plan that's been developed through the ages
And win the best that life can have in store,
You'll be, my girl, a model for the sages—
A woman whom the world will bow before.

—Elizabeth L. Otis.

Mrs. W. J. H. McKnight of Kenmore, N. Y., has sent in some program ideas which were tried out in the W. M. S. of that church. For the most part the women were little acquainted with the work of the W. G. M. S., being new in the denomination. The opening program had to do with the beginnings, the departments, the policies, etc., of the W. G. M. S.; also, something about the Home Mission Department. The next month more about the work in America was considered, this time with a speaker. The studies were continued until a general idea of the work in home and foreign fields was gained. At the close of the year, a quiz was held. During

the year the members had kept notes on the blank pages in their year-books provided for this purpose, so were ready for the test. This quiz was conducted very much like a "spelling bee".

Mrs. McKnight may use a modified form of this program for a new society in the Y. W. Department. One can not start too early in laying the foundation of knowledge of mission work.

Mrs. Charles Proudfit of Cambridge, Ohio, has forwarded a copy of the initial year-book of the Proudfit Mission Circle. The book has a bright cover. The work was done by the girls themselves—the lettering and typing. "Some of the girls who could play on typewriters did the typing", Mrs. Proudfit said. A stamp from one or another of our mission fields was placed as a decoration on each book. This was done to arouse interest and comment. The stamps have served to advertise the Circle.

Each member of the society has a program and a hostess duty during the year. Even when a speaker comes the group in charge of that program furnishes short features in keeping with the address of the evening.

This society gave its first Thank-Offering when it was a month old! Should you be considering starting a new society you might wish to confer with Mrs. Proudfit. Her street address is 221 N. 8th St.

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**PREJUDICE—**

is simply a bias caused by lack of information or a natural or cultivated dislike to the object. Every seamstress knows how difficult it is to keep an even hem if the garment is cut on the bias. It is even more of a task to hold a prejudiced person to the mark or straight line.

Education is supposed to be a help to clear thinking,—and it is,—but some highly educated people maintain a strong bias on very important matters. There is only one sure cure for prejudice,—to have the mind of Christ. Many people pride themselves on their peculiar traits or biases, their unbeliefs, their doubts. None of us should boast of our defects!

One expects that Christians shall be free from prejudice, especially in matters of the Kingdom. And so it should be. Even among the professed followers of Christ there are those who flatly deny the Gospel to any outside our own America: yes, to those of another race or color in our midst. What is the cause for such an attitude? PREJUDICE. Robert Louis Stevenson said:—"I had conceived a great prejudice against the work of missionaries in the South Seas; but I had no sooner come there than the prejudice was at first reduced, and at last annihilated. Those who condemn missions have but one thing to do; come and see them on the spot."

James Russell Lowell once stated it thus: "When skepticism can find a place ten miles square on this globe where manhood is respected, womanhood honored, and human life held in due regard, where the gospel of Jesus Christ has not first gone and cleared the way, it will then be in order for the skeptical literati to move thither and air their views."

In most congregations there are those who cannot be persuaded to join a missionary society. All sorts of excuses are brought forth. Why the attitude? Prejudice—either from ignorance or preconceived notions. Wouldn't this be a great old world if we could chase all bias—prejudice—from it?

The years come and go. One generation comes on the stage of life, another moves off. Human nature remains very much the same. "Come and see" was the invitation that when accepted dispelled all doubt when Jesus was on earth. The same three words will work equally well in this twentieth century.

And ye shall know the truth, and the truth shall make you free.—John 8:32.

# Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

## INDIA

Will every reader of this article pray that the Lord will send women physicians and graduate nurses to our work in India? We have four hospitals in India for women and children. They all stand in Class A and the work is very highly regarded by the government inspectors and officials. They all get grant-in-aid, showing that the work is approved. There are only three doctors in the field now, Sargodha having had no doctor for quite awhile. Miss Lincoln and Miss Kate Hill, however, have managed to keep the work going so creditably that the government officials say if we had an American doctor they would abandon the idea of erecting a Government Hospital in that district. Think of that opportunity. We have training schools for nurses but no matter how well they pass the government examinations they will not be licensed unless they have been trained by an American missionary "R.N." Miss Jones was giving valuable aid along this line in the Memorial Hospital in Sialkot but, as you know, she had to come home for health reasons. Miss Evva Hartig, an alumna of Columbia Hospital, has been in charge of the training class of the Good Samaritan Hospital in Jhelum but she sails some time in March for her first furlough.

She has an invitation to travel home with other missionaries who are leaving but writes: "Our nurses' written examinations are March 4th and 5th; their practical examinations will probably come about the 20th to the 25th. There is a steamer on the B. I. Line leaving Calcutta March 28th that seems fairly good. I want to see my thirteen nurses through their spring examinations before I leave. We have a lovely bunch of Christian girls in training and it is a great joy to train them. These girls do surprisingly well considering their home conditions. In addition to the heavy work of the Hospital and classes we have had all the 'extras' that come with floods. Our girls have worked very hard at the cleaning up and deserve much credit.

"I have had a badly infected right thumb since the first of November and have lost the bone from the first joint. It has been painful but when I see those whose suffering is greater my pain seems small in comparison.

"It is hard to realize that I have been out here over five years. I have a great desire to see hospital work in other lands. I have heard so much of China and her nursing scheme that I have decided to come home by way of the Pacific with a friend from the Methodist Mission."

We hope the examinations of her nurses in whom she is so interested will allow her to sail on March 28th if possible; but you see she will almost allow that to pass rather than leave before those girls get through.

Miss Esther E. Moyer is planning to sail on March 22nd by another route and Miss Murdoch is also due to come home at the same time. Miss Moyer has been in Lyallpur almost all her term. She writes: "It was like leaving real brothers and sisters to come away from the Christian community and especially to leave the little 'Basti' school, which was like leaving an only child. The School's Christmas 'Jalsa' was wonderful. Twenty bright, happy faces greeted me. My heart was filled to overflowing with real joy as I listened to their recitations and songs. Surely God's blessing has been upon every effort that has been made to give these little ones a chance. One of my hopes and dreams has come true. I did so want a building for them before leaving India. Last summer a special fund came just for that purpose and I was

able to have an open-air class room built. How grateful they were for it and I shared their joy."

Those who are coming home soon had their locations changed so that the new workers would have a chance before the experienced ladies left. Therefore, Miss Howland and Miss Moyer started out to do some district work. The latter says: "We were all but driven out of a village yesterday and we were told in no uncertain terms to 'get out'. Then we went to another part of the village. The women said in reply to what we had said to them: 'We'll be saved by our good works'. Then all in unison they repeated the Mohammedan creed and said: 'Now then, that's our good word —that's all we need'. Our hearts did ache as we came away from the taunts and jeers of these women, so blind and so hopeless."

Just think of the vacancies there will be in India next autumn with the Misses Ballantyne, Jones, Hormel, Hartig, Moyer, Murdoch, Hadley, Ardrey, Reynolds and Fannie Martin all in America. Then you will recall that Miss Dickson and Miss Worman came home some months ago on account of health. Surely we must intercede for more workers for India.

### EGYPT

Egypt is almost as much crippled. Mrs. Dunlap and the Misses Grimes, McMillan, Patterson, White, Williamson and Margaret Work are all to leave this spring. Far more are coming home than are returning. Some work will have to be almost abandoned not for lack of money, for which we are grateful, but for lack of workers. When we read the special Egyptian number and see the results of the work of seventy-five years not only in the number of churches and the number of communicants but in the number of splendid native women who are now finding the joy of giving their lives for work for "somebody else", it ought to encourage us to undertake still greater things and send us to our knees in prayer for more faith, more wisdom, and more love for ourselves and the workers and that the Lord will add to the number of His representatives in all our fields those whom He has chosen.

### SUDAN

The Mission in the Sudan is again asking for an enlargement of the Girls' Boarding School, Khartum North, but our problem is that when we are unable to find missionaries enough to properly manage the School we now have, what would we do if there were a larger building and more pupils? We are thankful that the Lord is keeping Miss Turk, our only missionary in the School at present, and Miss Boyd in health so that they are able to "carry on" in such a wonderful way.

In our previous article we told you we had elected a missionary to go to Khartum North, but upon serious reflection on additional medical reports we have cancelled the appointment because we feared that she might not be able to stand the strain of foreign missionary service in an oriental country. You can imagine our regret at being driven to this step.

### ABYSSINIA

How glad we are for marine cables! We save months of time and numberless letters by sending a code cable. Several have passed between us and our workers in Addis Ababa during the last month. Mr. McCarrell, our good friend who is donating the electric light plants, has very thoughtfully and kindly sent us the blue prints for the necessary building to house the machinery. We took the matter up with our insurance friends, the "Arrott's" in Pittsburgh, Pa. They reviewed the policy and told us we could connect the new building with the present building without any risk in our insurance. That will make the work much easier when we are able to connect with the wiring already installed in the hospital building. Mr. Russell in Addis Ababa

cabled to ask if we would consent to such an arrangement and we were able to reply the next day. Thank the Lord for the wonderful inventions of these latter days!

The next step is the procuring of an X-ray machine. That could not be undertaken until the electric light plant was installed. To have the X-ray machine in good working condition it is necessary to send a man either from Port Said or Bombay, as the case may be, to install the machine and instruct the doctors and nurses in using it for we will want the X-ray to be as effective as possible. How glad we all are! It looks now as if this year 1930 would see the George Memorial Hospital properly equipped.

"The harvest is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that He will thrust forth laborers into His harvest."

# Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

## NOTES FROM CAMDEN

An inventory is an important undertaking in business enterprises at the beginning of the year and it is necessary also for individuals or groups to see how they stand in comparison with this time a year ago. We feel that we have been greatly blessed. The work on our building has been completed and the four new rooms are evidence of splendid workmanship. The sewing department has new quarters with some new equipment and we think this department deserves special mention for utilizing odds and ends of materials on hand and making beautiful and useful articles. It was mainly through the efforts of this department that Camden Acadamy won the blue ribbon for the best school exhibit in Wilcox County. Materials to supply more of the students will mean bright prospects for the future. Miss Jones is the teacher.

We were very glad to have Dr. McGranahan visit us when he was in Alabama attending the meeting of Presbytery. He made a most interesting talk in the Chapel, urging us to develop the qualities that nature has given, and strive to be *cheerful.* Keep smiling and there will be smiles and smiles.

The new Band is ambitious and at a late rehearsal selected the classic "The Glory of Egypt" for practice.

Respectfully,

Lenora L. Starkey.

The enrollment in the Day School is now 400, notwithstanding the scarcity of money, and the very severe winter. On more than one occasion the teachers have wondered what to do with so many children.

Money is very hard to get and the contributions of clothing sent from time to time have supplied a real need, and been of great help to the community.

The brass band, recently organized, made its first appearance on the Court House Square in Camden, and created quite a sensation with its snappy music, and had a number of compliments and a complimentary notice in the local paper.

In response to the article in *The Womens Missionary Magazine,* some nice donations were received for the Band:—A gentleman from New Castle sent $5 to help pay for instruments and a lady whose husband had been a member of a band sent his horn and some sheet music. To these interested readers of the Magazine we extend our sincere thanks.

We are sorry to record the death of Mrs. Jennie Warren the mother of Miss Josie Warren, one of our valued

teachers at Henderson, N. C. Mrs. Warren who was 82 years of age held a warm place in the hearts of many friends. She lived in Knoxville and Mrs. John A. Cotton, O. T. Robinson and A. Gaither of Henderson came to attend the services. Our heart goes out to Miss Warren in sympathy and we commend her for comfort to Him, "Who does not afflict willingly".

We found this statement by a Jewish Rabbi, which was in a recent issue of *The Aurora*, The Knoxville College paper:

"There is no such thing as a superior race; though there are superior individuals within each race. The illusion of race superiority is a fallacy. People should learn also, that race prejudice is not instinctive but acquired; consequently it can be eradicated. Robert Clay at the same meeting reported that interracial committees throughout the State of Tennessee are contributing largely toward the erection of Negro schools. Mr. Clay is state Rosenwald agent and associate interracial secretary."

Reports from Thyne Institute show great progress made by the students in both domestic science and sewing. The girls love these classes.

Miller's Ferry:—The Evangelistic meetings were held the third week in January and while the weather was unusually cold there was a good attendance and the meetings were helpful; there were 13 conversions among the children and a deepening of the spiritual life of the entire church. At the communion, 7 children and 5 adults were received into membership. This meeting was followed by a drive to raise $1,800, the first installment of $3,600, to meet an equal amount that the state will give for a County training school; this was successful. A school of this kind means a most desirable step for Negro education in Wilcox County, where the public fund has been exceedingly small for Negro children.

A deacon in the Baptist church was ordained and installed an elder in this congregation. He is a man who stands well in the community and his coming will prove an asset. His wife is a member also. Three young ladies were received into the church. This little community was made happy when it was announced that the first goal of $1800 toward the new school building had been reached, and the aim now is $2000, which will secure a larger amount from the state and county, also from the Rosenwald Fund.

The Tennessee Presbytery met at Arlington, in January, and was greeted most cordially, and entertained generously. Though it was extremely cold, there was a fair attendance. Dr. McGranahan, who was visiting all the missions, would not have been able to reach Arlington had it not been for the careful driving of Rev. Mr. Wilson of Camden. The roads were almost impassable and the passengers were first landed in a red clay bank, near Arlington. Through skill of Mr. Wilson and the help of their friends, they were brought to the desired haven without harm, to the delight of every one. Governor Bibbs got stuck in the mud and abandoned his car and later had it shipped to Montgomery.

### CANTON BEND

Canton Bend cannot but do well under such a steady consecrated head as J. N. Cotton. The unusual cold and rainy weather has lowered his attendance, as many of his pupils come two and three miles over creeks and swamps.

Rev. Mr. Michael from our mission at Sheffield, attended Presbytery and enjoyed it very much, as it was his first attendance since engaging in our work. He is working against strong odds, and is building a congregation of strong Christian character. He was allowed to hold evangelistic meetings in the City school and about 70 conversions was the result. Many came out boldly for

Jesus, but the superstition and ignorance of the parents offset this to a discouraging degree. The young people were asked "Did you see anything or hear a voice?" If the answer was "No" the parents declared they had no "ligion" and "that Presbyterian preacher is jes' foolin' you about Bible 'ligion". So *many turned back.* Some stood, and a few united with his church. The people as a class here are of the lower type, and it means strong faith and patience to elevate them to intelligent worship and Mr. Michael is well fitted for this kind of work. C. H. Johnson, D.D.

Rev. Mr. C. H. Johnson conducted evangelistic services at this mission. At the communion service which followed seven members were received and two elders were installed. The Pastor of the white Baptist church brought a most helpful message and expressed his pleasure in preaching to a colored congregation. If more of the white ministers would show their interest in this way it would tend to a better understanding of both races.

According to an article by Mrs. Tillie Johnson appearing in this week's *Aurora*—The Knoxville College paper—there are many heroes and heroines among the workers for their own people—a great cloud of witnesses who are a living testimony of what Knoxville College stresses. They are struggling with problems, pointing out the way of life, sacrificing nearly every comfort to "serve the race". They get little of this world's praise or recognition, still they "press toward the mark for the prize" and He who knows will say, "I am not forgetful of your work and labor of love".

### PRAIRIE

A letter from Mr. Peters reports the same financial shortage as that of Camden is felt there. It is hard to collect tuitions and some of the parents are paying with syrup and potatoes. Occasionally a letter is received from some friend of the work and in the language of the Principal, "I want you to know that it helps and that we appreciate it.

A little while ago there came a letter from an Ohio woman 78 years old in one of the smaller congregations, who said they are hardly able to pay a minister, yet she was interested in us and hopes her Society will be able to send something. If they *never send anything* we are helped by such a letter".

The spiritual life of the community has shown signs of an awakening. They have ordained a deacon who was raised in the Baptist church but who cast in his letter with us. An elder was installed also, showing an increased interest in church matters.

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## OLD FRIENDS

### A BIRTHDAY MESSAGE FOR 1930

**This poem was read, by the Author, when Camden Academy celebrated his birthday, February 28, 1930.**

Here's hoping, as the years go by
And age comes creeping on,
We'll not forget the good old days,
Nor the friends whom we have known.

That on the tablet of our hearts
We'll give old friends a place,
And that we'll ever keep alive
Each well remembered face.

And as the days slip swiftly by,
And flowers bloom and fade,
We'll cherish still throughout the years
The friendships we have made.

For all too soon the night will come;
The evening draweth nigh;
That time when to our dearest friends
Must come the last good bye.

Come, gather round, and clasp the hands
Of friends whom once we knew,
Before the beating heart grows still—
Before that last adieu.

For no remorse nor vain regrets
Can ever make amends
To you and me for what we lose,
If we should lose old friends.

—W. G. Wilson.

# Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

## MRS F. C. METCALF

By Rev. S. Earl DuBois, Portland, Oregon.

MRS. F. C. METCALF.

For twenty years Mrs. Metcalf has been interpreting the sermons of Rev. S. Earl DuBois to the Deaf at Portland, Oregon. Her death on March 3rd removes one who has been a constant friend of the Deaf all her life. Both her parents were deaf, and one of her earliest memories was trying to convey to them the sermons in the church they attended. Later she became a teacher of the deaf in State Schools, for thirteen years in the Utah school. Coming to Portland she was instrumental in having the School Board open a room for deaf children, thus giving the children the blessings of their own home life. She became the first teacher, and continued the work for thirteen years. Two of her children are now doing the same work in the Portland schools.

For twenty years Mrs. Metcalf conveyed the morning sermon to the deaf by means of signs. She was more than an interpreter. She was their friend and adviser. She visited in their homes, and she entertained them in her home. She spared neither time nor money in their behalf. Her whole soul seemed to be wrapped up in their spiritual welfare. When new deaf mutes came to Portland they sought her home and counselled with her. She mothered the young deaf boys and girls that had come to the city to find work. They came to her with their sorrows and their problems. She was never too busy to listen to them. She went to much trouble to help them and to guard them from city dangers. She invariably invited them to church. She conducted a class for the young deaf in the Sabbath School, and had the joy of winning quite a few to the Christian life. In late years a troublesome physical affliction has made it difficult for her to get about, but she seldom failed to be at church and teach her class. They were very loyal to her.

A couple of years ago her daughter Mrs. Alice Maxon took her place as interpreter of the sermon, but Mrs. Metcalf still taught her class. She will be greatly missed by the deaf of Portland, and by those in the church. Her heart rejoiced when two of her daughters chose teaching of the deaf as their life work, and we are sure that the work will be ably carried on in the church by Mrs. Maxon.

Mrs. Metcalf was a lovable Christian character with a strong personality. Her affliction did not sour but sweetened and mellowed her life. She was patient and uncomplaining. Her Christian faith and hope never faltered. "And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them".

# Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

## NEW SOCIETIES

New societies are reported at the Reedurban Church, Canton, Ohio and at Warren, Ohio.

Dorothy Jane Jamison
Gibsonia, Pa.

Billy McBurney,
Santa Ana, Calif.

The Juniors of Los Angeles Presbyterial are to have an Essay Contest at their Junior Rally which will be held in May. The subject of the essays for this contest is to be "How has our society shown loyalty to Christ and Missions?" Each society is to take part in the Contest.

Through the courtesy of Mrs. E. D. McKune, we have received a copy of the Program or Year Book for 1930 of the Junior Missionary Circle of Rushville, Indiana. We have never seen a more attractive or a neater program. The booklet was "Home made" on the mimeograph. The cover is most attractive in gold lettering with the name of each member also on her individual copy. On the second page the poem "I Would Be True" is printed. Next, lists of the officers and members are given. On the fourth page is a map illustrating the journeys of the Sandoval Family whose experiences are to be studied in our Mexican Mission Study Book, Jumping Beans. In addition to the study of this book, special subjects are studied. In February the Birthdays of Two Great Men and Our Birthdays, also, the History of the Junior Missionary Society and the *Junior Missionary Magazine* were taken up. In March, Stewardship. For April, The Meaning of Easter and the 1900th Birthday of Pentecost. In May, a Mothers' and Daughters' meeting is to be held. In June, the 1900th Birthday of Pentecost and a "Summer Christmas Tree". In July a special study is to be made of the *Junior Missionary Magazine* also questions and answers on Egypt. The August meeting is to have a picnic supper with guests present. Intelligence tests and missionary letters assure an interesting program for September. October will have a special Thank-Offering program.

Billy and Mary Ann Hervey, Sayo, Abyssinia.

November a temperance study and December the program is to be on World Peace, "Being Friends With Children All Around the World". Mexican games and various surprises add interest to some of the meetings. Very small envelopes, white printed with pink letters, are provided for regular contributions which are to be brought to the meetings.

A system of Junior Honors has been worked out as follows:

### JUNIOR HONORS

Each Honor listed below counts as 1 Point. 20 Points are necessary for the FIRST HONOR AWARD, which will be a JUNIOR PIN. 30 Points win the SECOND AWARD, a BIBLE. 50 Points for the HIGHEST AWARD will merit a SURPRISE.

At each meeting bring in the Honor Slips, signed by your mother, listing by number the Honors completed that month. If you fail on an Honor on which you are working, start again. We suggest that you work hard on a few at a time rather than many and that you use a note-book to keep account of the Honors you have earned, and in which you write all answers that call for writing.

1. Have a "white record" against any unkind criticism for a month.
2. Read in Bible every day for six weeks.
3. Have prayer every day for six weeks.
4. Attend Sabbath School regularly for six weeks.
5. Study your Sabbath School lesson regularly for six weeks.
6. Be on time regularly at Sabbath School for six weeks.
7. Attend the Morning Church Service regularly for six weeks.
8. Attend the Evening Church Service regularly for six weeks.
9. Attend JUNIOR MISSION CIRCLE regularly for six months.
10. Have a "white record" against telling lies for one month.
11. Against stealing in any way.
12. Against cheating.
13. Against bluffing.
14. Telling no unclean stories.
15. Do 3 different things each day to help Mother.
16. Do cheerfully each day for one month something you dislike.
17. Be kind to animals 1 month.
18. Name 6 women of the Bible and tell something about each.
19. Name 5 children of the Bible and tell about each one.
20. Give the Bible reference for 6 Miracles that Jesus performed and tell about each.
21. Give the Bible reference for 6 parables that Jesus told and the lesson each one teaches.
22. Find 6 Bible stories showing Jesus loved the out-of-doors.
23. Find 6 New Testament stories showing Jesus loved people.
24. Write at least 200 words telling why we should keep Junior Thank-Offering Boxes.
25. Write at least 200 words on "Why Boys and Girls Should Study Missions."
26. Keep Junior Thank-Offering Boxes putting in them what you can until October.
27. Write 200 words on "The Best Way to Spend My Time on the Sabbath."
28. Write letter to missionary.
29. Write a letter to a girl in a mission field. (Get name from a missionary).
30. Enter Stewardship Contest.

MEMORY WORK—A STRING OF PEARLS—1 Point, also "1 pearl" given for each selection memorized.

31. The Twenty-Third Psalm.
32. 1 Corinthians 13.
33. The Beatitudes.
34. Psalm 1.
35. Psalm 24.
36. Psalm 67.
37. Romans 12.
38. The Books of the Bible.
39. The Lord's Prayer.
40. The Ten Commandments.
41. Missionary Alphabet.
42. Offer a short prayer at four different meetings of the Junior Circle.
43. Do cheerfully and well all work given you to do in the Junior Circle for 6 months.
44. Tell the life of one missionary at a meeting of the Junior Circle.
45. Read the Junior Magazine completely through for three months.
46. Draw a Map of Mexico, locating its 28 States.
47. Bring one new member to the Sabbath School.
48. Influence someone not now coming to attend Church regularly for 6 weeks.
49. Influence someone to confess Christ and unite with a Church.
50. Attend Church Night Services on Thursday evenings regularly for 6 weeks.
51. Memorize the Poem "Others".

52. Take part in a Play or Public Program given by the Junior Circle.

53. Write a little Play about "Jumping Beans".

54. Make a grade of 75% in the Intelligence Test on Egypt.

55. Read "The Golden Windows" by Richards. (In the Church Library.)

56. Read "Pilgrims Progress" by Bunyan. (In Church Library.)

57. Read "Just David". (In Church Library,)

58. Draw Map of the United States showing the United Presbyterian Missions for the Negroes, Mountain People and Indians.

59. Know the story of "The Christ of the Andes."

60. Know and tell the story of how we got our Bible.

Pink slips with the following record filled in are to be given to the Junior Superintendent showing the credits earned.

**JUNIOR MISSION CIRCLE HONORS**

**I have honestly completed Honors Number** .....

.....

**(Signed)** .....

**Approved by Father, Mother or Teacher** .....

**Date** .....

Last of all we find in this booklet the Constitution and By-Laws of The Junior Missionary Society. The last line is a blank one upon which each member is to sign her name, thus subscribing to them. We congratulate Mrs. H. E. Pike the Superintendent and Mrs. E. D. McKune the Superintendent's Helper upon this splendid program. The members of the Rushville Junior Missionary Circle are having a most interesting and profitable year and are receiving invaluable training.

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## PARSONAGE PAYMENTS

**Sept. 30, 1929 to Nov. 27, 1929.**

| | |
|---|---|
| Shedd, Ore. | $ 50.00 |
| Culver City, Calif. | 131.47 |
| San Jose, Calif. | 29.70 |
| Granger, Wash. | 23.55 |
| Warren, Ohio | 116.00 |
| Reed Memorial, Lyndhurst, N. J. | 96.67 |
| Beaumont, Calif. | 98.88 |
| 3rd Rock Island, Ill. | 50.00 |
| DeWitt, Iowa | 133.00 |
| Barstow, Colony, Calif. | 34.63 |
| North Hill, Akron, Ohio | 154.66 |
| Grinnell, Iowa | 69.38 |
| Harmarville, Pa. | 10.02 |
| Glen Echo, Columbus, Ohio | 135.34 |
| Bd. of Am. Mis., Muscle Shoal | 117.71 |
| Knoxville, Pa. | 70.63 |
| Boise, Idaho | 30.00 |
| Colorado Sp's, Colo. Final Pay't. | 1980.87 |
| 2nd Cleveland, Ohio | 160.00 |
| Weiser, Idaho | 50.00 |
| Ingram, Pa. | 277.50 |
| Foreign Board, Assiut College | 1082.92 |
| Oscaloosa, Iowa | 1.00 |
| Florence Ave., Los Angeles, Cal. | 112.13 |
| Harmarville, Pa. | 45.00 |
| Crafton Hgts., Pittsburgh, Pa. | 154.67 |
| Barstow Colony, Calif. | 34.63 |
| North Ave., Baltimore, Md. | 77.70 |
| San Jose, Calif. | 29.70 |
| Fairmont Park, Canton, Ohio | 249.75 |
| 3rd Rock Island, Ill. | 49.60 |
| Granger, Wash. | 23.55 |
| Freeport, Pa. | 188.44 |
| Roberts, Idaho | 55.50 |
| Reedurban, Ohio | 105.00 |
| Russellton, Pa. | 62.00 |
| S. Omaha, Nebr. | 41.63 |
| 1st Akron, Ohio | 117.71 |
| Beverly Hills, Calif. | 155.01 |
| Hepburn, Iowa | 117.70 |
| Cuyahoga Falls, Ohio | 82.50 |
| Washtucna, Wash. | 20.00 |
| Woodville, Pa. | 173.34 |
| Culver City, Calif. | 131.47 |
| Harmarville, Pa. | 45.00 |
| 12th Philadelphia, Pa. | 70.63 |
| Boyden, Iowa | 58.86 |
| TOTAL | $7105.45 |

## MISCELLANEOUS GIFTS

**For October and November**

| | |
|---|---|
| Mrs. Geo. Coulter and daughter | $ 20.00 |
| Friends, N. S., Pittsburgh, | 60.00 |
| Mrs. Anna R. Tedford | 5.00 |
| Women's Bible Class, Sewickley | 50.00 |
| Mrs. Sarah F. Martin | 20.00 |
| Friends of Mrs. Pollock | 25.00 |
| Mrs. Geo. Davidson's Class | 25.00 |
| Lucile Harmon | 75.00 |
| Women's Bible Class, Slippery Rock | 38.00 |
| S. S. Class, 1st Detroit | 5.00 |
| Mrs. I. G. Sloss | 10.00 |
| TOTAL | $333.00 |

# Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

## CHRISTMAS AT TAMA

George Young Bear, expressed the appreciation of his people, for the Christmas dinner as follows: "Santa Claus visited Mesquakies Tuesday, December 24th, at the United Presbyterian Indian Mission and about 180 enjoyed the biggest Christmas Dinner the Mesquakies have ever had. This is the largest number that has ever attended a dinner in the history of the mission. Many winters have come and gone since our good mission friends came to us, and in all that time we have known them to be our true, humble, understanding friends. Truly, the Great Spirit, the Creator of all things, has sent them to us to lead us on through the paths of life. We have nothing but our humble thanks to give for the many things they have done for us. In behalf of the entire Mesquakie nation I wish to extend our greetings to our friends who helped to make this a happy day for us." In response, Rev. R. G. Smith said to the tribe, "You have indeed been good to us. You must all know that the people all over the states contributed something to this. It is for those I extend Merry Christmas and Happy New Year." Toys, candy, games and dolls were given to the children who attended and the parents of sick children were given presents to take to their little ones. It was gratifying to see all of the little Mesquakie boys and girls beaming with joy and happiness. The Old Mesquakies remarked that a few generations have brought about great changes.

## CHRISTMAS AT SIMNASHO

Rev. W. A. Matthews writes: "We have been busy as usual over the Christmas Season. We had a big crowd at the affair Christmas afternoon. The tree and church had been nicely decorated by the Indian girls. There were presents for the children, good used clothing for many of the most needy, and candy and nuts for everybody. We had a good program too. Santa Claus came with great whiskers, bells, and a big fur coat. He looked every inch the benevolent old gentleman that he is. We had help from many sources this year. The folks at Glencullen sent four large boxes of clothing and a box of toys. These were not the only ones that sought to bring Christmas cheer to us. We showed pictures Christmas night and followed these out with a party at the community house. Fifty of the young people attended these."

## CHRISTMAS AT WARM SPRING, OREGON

Dr. R. H. Barr writes: "Everything passed off nicely here on Christmas. It rained for an hour in the morning then cleared off and we had a nice afternoon. There were over 200 present. We had a nice tree and the church was very very nice indeed. Boxes, barrels and money received from points east, west, north and south. Presents for all and money, most of it, used to buy treat and purchase clothing for the poor and needy. In our little talk we tried to call their attention to God's Christmas Gift, through the presents or gifts sent to the Indians by the followers of the child Jesus whose birthday we were celebrating. A check was sent to Dr. and Mrs. Barr from the Los Angeles Presbyterial to buy a Radio for their pleasure. It has been installed and we can hear sermons and addresses from the outside world. We are very grateful, and will enjoy this gift very much. What a splendid thing for our splendid Christian friends to do."

Now to all who so generously contributed, and to those who had any part in helping to make Christmas for our Indians the secretary wishes to express her sincere thanks.

# Treasurer's Report for December, 1929 and January, 1930

| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Missions | Freedmen's Missions | Ch. Ex. and Parsonage | Junior Special | Young Women's Special | Ministerial Relief | Contingent Fund | Women's Asso. Work: Orphan's Home | Women's Asso. Work: Home for Ag. People | Women's Asso. Work: Columbia Hospital | Isaiah | Temperance | New World | Mrs. Moore Memorial Fund | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | 25.00 | | | | | | | | | | | | | | | | | | 25.00 |
| Allegheny | 279.00 | 1101.00 | 153.00 | 45.00 | 77.00 | 55.00 | 25.00 | 24.00 | 62.00 | | | | | 10.00 | 23.00 | | | | 1853.00 |
| Argyle | 1.00 | 300.00 | 1.00 | | | | 8.00 | | | | | | | 1.00 | | | | | 311.00 |
| Arkansas Valley | | 364.00 | 1.00 | 2.00 | | | 9.00 | | | | | | | 5.00 | | | | | 381.00 |
| Beaver Valley | 159.00 | 1256.00 | 157.00 | 40.00 | 97.00 | 22.00 | | 31.00 | 27.00 | 24.00 | | | | 35.00 | 16.00 | | | | 1864.00 |
| Big Spring | | 200.00 | | | | | | | | | | | | | | | | | 200.00 |
| Boston | | 200.00 | | | | | | | | | | | | | | | | | 200.00 |
| Butler | 118.00 | 78.00 | 69.00 | 2.00 | 5.00 | 8.00 | | | 10.00 | | 5.00 | 5.00 | 5.00 | 2.00 | 19.00 | | 10.00 | | 336.00 |
| Caledonia | 89.00 | 262.00 | 149.00 | 25.00 | 50.00 | | | 45.00 | | | | | | | | | | | 620.00 |
| Cedar Rapids | | 338.00 | 13.00 | | | | | | | | | | | | | | | | 351.00 |
| Chartiers | 1130.00 | 622.50 | 213.00 | 8.00 | 22.00 | 1.00 | 6.00 | 52.00 | 8.00 | 5.70 | 2.00 | 2.00 | 2.00 | 6.00 | 12.00 | | | | 2065.20 |
| Cleveland | 163.00 | 250.00 | 95.00 | 48.00 | 65.00 | 20.00 | | 70.00 | 20.00 | | 7.00 | | | 4.00 | 7.00 | | | | 749.00 |
| College Springs | | 50.00 | | | | | | | | | | | | | | | | | 50.00 |
| Colorado | 18.00 | 120.00 | 19.00 | 21.00 | 33.00 | 3.00 | | | 3.00 | | | | | 1.00 | 2.00 | | | | 220.00 |
| Concordia | 15.00 | 7.00 | 19.00 | | | 1.00 | | | 3.00 | 1.00 | | | | 1.00 | 1.00 | | | | 48.00 |
| Conemaugh | 17.00 | 212.00 | 5.00 | 4.00 | 4.00 | 2.00 | 25.00 | 25.00 | 2.00 | | 7.00 | 3.00 | 1.00 | 2.00 | 4.00 | | | | 313.00 |
| Delaware | 31.00 | 66.00 | 10.00 | 2.00 | | | | 2.00 | | | 3.00 | | | | | | | | 114.00 |
| Des Moines | 3.00 | 63.00 | 2.00 | 1.00 | 1.00 | 1.00 | 1.00 | | 1.00 | | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | | | | 78.00 |
| Hudson | 60.00 | | 25.00 | | | | | | | | | | | | | | | | 85.00 |
| Idaho | 17.00 | 18.00 | 10.00 | 5.00 | 5.00 | 3.00 | 10.00 | | 4.00 | | | | | 3.00 | 1.00 | | | | 76.00 |
| Illinois Southern | | 300.00 | | | | | | | | | | | | | | | | | 300.00 |
| Indiana | | 212.00 | 1.00 | 1.00 | 10.00 | | 3.00 | | 1.00 | 1.75 | 1.00 | | | | 1.00 | | | | 231.75 |
| Indiana Northern | 9.00 | | 8.00 | 5.00 | | 2.00 | | | | | | | | 1.00 | 1.00 | | | | 26.00 |
| Kansas City | 15.00 | 278.00 | 21.00 | 11.00 | 14.00 | 14.00 | | | 21.00 | | 2.00 | | | 4.00 | 3.00 | | | | 383.00 |
| Kiskiminetas | 155.00 | 50.00 | 27.00 | 35.00 | 20.00 | 15.00 | | 25.00 | 15.00 | .50 | | 5.00 | | | | | | | 347.50 |
| Los Angeles | 72.00 | | 51.00 | 64.00 | 28.00 | 23.00 | 5.00 | 21.00 | 24.00 | | | | | 2.00 | 9.00 | | | | 329.00 |
| Mansfield | 26.00 | 30.00 | 33.00 | 7.00 | 6.00 | 5.00 | 3.00 | | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 2.00 | 3.00 | | | | 120.00 |
| Monmouth | 30.00 | 228.00 | 15.00 | 5.00 | 8.00 | 1.00 | | | 1.00 | | 1.00 | | | 2.00 | 10.00 | | | | 301.00 |
| Monongahela | 142.00 | 2260.00 | 495.00 | 140.00 | 325.00 | 40.00 | | 190.00 | 50.00 | | | | | 138.00 | 50.00 | | | | 3830.00 |
| Muskingum | 20.00 | 400.00 | 70.00 | 32.00 | 41.00 | 10.00 | 1.00 | 11.00 | 30.00 | | 12.00 | 2.00 | 2.00 | 8.00 | 11.00 | | | | 650.00 |
| Ohio First | 4.00 | 300.00 | 48.00 | 8.00 | 14.00 | 18.00 | | 10.00 | 3.00 | | | | | | 7.00 | | | | 412.00 |
| Ohio Northwestern | 3.00 | 73.00 | 3.00 | 12.00 | 16.00 | 3.00 | | | 2.00 | | | | | | | | | | 112.00 |
| Oklahoma | 20.00 | 30.00 | 34.00 | 6.00 | 12.00 | 1.00 | | | 6.00 | | | | | | 1.00 | | 1.00 | | 111.00 |
| Omaha | | 150.00 | | | | | | | | | | | | | | | | | 150.00 |
| Oregon | | 228.00 | 30.00 | 5.00 | 7.00 | | 3.00 | 6.94 | 16.00 | 6.00 | | | | | 6.00 | | | | 307.94 |
| Pawnee | 11.00 | 222.00 | 19.00 | 15.00 | 9.00 | 6.00 | 9.56 | 8.00 | 4.00 | | | | | 2.00 | 7.00 | | 2.00 | | 314.56 |
| Philadelphia | 83.00 | | 75.00 | 1.00 | 24.00 | 3.00 | 40.00 | 68.00 | 21.00 | 11.00 | | | | 13.00 | 2.00 | | | | 341.00 |
| Puget Sound | 60.00 | 187.00 | | | | | | | | | | | | | | | | | 247.00 |
| Rock Island | 4.00 | 300.00 | 33.00 | 2.00 | 7.00 | 2.00 | | | 2.00 | 1.00 | | | | | 1.00 | | | | 352.00 |
| San Francisco | 14.00 | 197.00 | 13.00 | 16.00 | 5.00 | 1.00 | | | 2.00 | | | | | 1.00 | 6.00 | | | | 255.00 |
| Spokane | 7.00 | 27.00 | 7.00 | 6.00 | 7.00 | 2.00 | | 9.00 | 3.00 | | 1.00 | 1.00 | 1.00 | 3.00 | 1.00 | | | | 75.00 |
| Steubenville | 171.00 | 335.00 | 102.00 | 18.50 | 32.00 | 1.00 | | 129.00 | 1.00 | 13.50 | 1.00 | 5.00 | | 9.00 | 4.00 | | | | 822.00 |
| Texas | | 87.50 | | | | | | | | | | | | | | | | | 87.50 |
| Uncompahgre | 10.00 | 20.00 | | | | | | | | | | | | | | | | | 30.00 |
| Vermont | 8.00 | | 8.00 | | | | | | | | | | | | | | | | 16.00 |
| Westmoreland | 125.00 | 523.00 | 198.00 | 91.00 | 95.00 | 58.00 | 10.00 | 51.00 | 35.00 | 3.00 | | | | 10.00 | 8.00 | | 5.00 | | 1212.00 |
| Wheeling | 179.00 | 285.00 | 90.00 | 1.00 | 41.00 | 1.00 | | 65.00 | 1.00 | 3.00 | 3.00 | | | 2.00 | 1.00 | | | | 672.00 |
| Wisconsin | | 200.00 | | | | | | | | | | | | | | | | | 200.00 |

| | 40.00 | 360.00 | 40.00 | 25.00 | 10.00 | 10.00 | | 20.00 | 5.00 | 15.00 | 5.00 | | | | | | 530.00 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Xenia | | 200.00 | | | | | | | | | | | | | | | 200.00 |
| Avalon Cong. | | 150.00 | | | | | | | | | | | | | | | 150.00 |
| Boulevard S. S. | | 200.00 | | | | | | | | | | | | | | | 200.00 |
| Coraopolis Cong. & S. S. | | 266.66 | | | | | | | | | | | | | | | 266.66 |
| Fourth Cong., N. S. | | 66.00 | | | | | | | | | | | | | | | 66.00 |
| First Los Angeles Con. | | 66.67 | | | | | | | | | | | | | | | 66.67 |
| Lenox, Ia., Cong. | | 200.00 | | | | | | | | | | | | | | | 200.00 |
| Marissa Cong. | | 175.00 | | | | | | | | | | | | | | | 175.00 |
| North Bend Cong. | | 400.00 | | | | | | | | | | | | | | | 400.00 |
| Mrs. Effie C. Ramsey | | 100.03 | | | | | | | | | | | | | | | 100.03 |
| Roch't'r, N. Y. Cong. & S.S. | | 200.00 | | | | | | | | | | | | | | | 200.00 |
| Sparta Cong. | | 225.00 | | | | | | | | | | | | | | | 225.00 |
| Estate of W. L. Taylor | | 105.00 | | | | | | | | | | | | | | | 105.00 |
| Valencia Cong. | | 100.00 | | | | | | | | | | | | | | | 100.00 |
| Walton S. S. | | 75.00 | | | | | | | | | | | | | | | 75.00 |
| W. E. Presbyterian Cong. | 1000.00 | | | | | | | | | | | | | | | | 1000.00 |
| Mrs. Esther M. Thompson | 400.00 | | | | | | | | | | | | | | | | 400.00 |
| Mrs. Martha E. Cameron | 100.00 | | | | | | | | | | | | | | | | 100.00 |
| Anna B. Junk | 100.00 | | | | | | | | | | | | | | | | 100.00 |
| Charlotte Junk | | | 100.00 | | | | | | | | | | | | | | 100.00 |
| Alice Warden | | | 100.00 | | | | | | | | | | | | | | 100.00 |
| Elizabeth Warden Fund | | | | | | | | | | | | 280.43 | | | | | 280.43 |
| Mrs. M'r't'a L. Mason | | | | | | | | | | | | | 400.00 | | | | 400.00 |
| Mary A Maxwell, dec'd. | | | | | | | | | | | | | 10425.00 | | | | 10425.00 |
| Isabella A. Yocum, dec'd. | | | | | | | | | | | | | 1500.00 | | | | 1500.00 |
| Rev. James E. Black, dec'd. | | | | | | | | | | | | | 186.51 | | | | 186.51 |
| M'r't'a E. M. Nelson, dec'd. | | | | | | | | | | | | | 800.00 | | | | 800.00 |
| Annuities | | | | | | 4811.66 | | | | | | | | | | | 4811.66 |
| Parsonage Repayments | | | | | | | | | | | | | 11435.00 | | | | 11435.00 |
| Returned on Loans | | | | | | | | | | | | | 21297.39 | | | | 21297.39 |
| Investment Income | | | | | | | | | 2936.24 | | | | | | | | 2969.48 |
| Interest | 12.95 | | 20.30 | | | | | | | | | | | | | | 525.13 |
| Refunds | 338.22 | | | 11.25 | 15.00 | | | | 100.00 | | | | | | | | 492.00 |
| Individuals, Classes, etc. | 362.00 | 5.00 | 115.00 | | 10.00 | | | | | | | 60.66 | | | | | |
| TOTAL | 5619.16 | 15323.36 | 2697.30 | 720.75 | 1145.00 | 5143.66 | 158.56 | 862.94 | 3036.24 | 62.00 | 25.00 | 18.00 | 268.00 | 278.66 | 280.43 | 18.00 | 46043.90 | 82156.41 |

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

## PARSONAGE PAYMENTS

### Nov. 29, 1929 to Jan. 21, 1930

| | |
|---|---|
| Girl's College, Cairo, Egypt | $ 666.00 |
| 1st Alliance, Ohio | 145.00 |
| Granger, Wash. | 23.55 |
| Moundsville, W. Va. | 70.62 |
| Ontario, Ore. | 67.00 |
| Kenton, Portland, Ore. | 45.00 |
| San Jose, Cal. | 29.70 |
| 3rd St. Louis, Mo. | 94.17 |
| 3rd Rock Island, Ill. | 33.20 |
| Montrose, Colo. | 70.63 |
| Tulsa, Okla. | 82.40 |
| Harmarville, Pa. | 20.04 |
| Russellton, Pa. | 40.00 |
| Gibson Hts., Youngstown, O. | 141.75 |
| Greeley, Colo. | 207.25 |
| Stafford, Kansas | 29.15 |
| Harmarville, Pa. | 45.00 |
| S. Omaha, Nebr. | 41.63 |
| Meridian, Pa. | 31.91 |
| Slovak Calvinist, Lakewood, Ohio | 105.94 |
| Warrendale, Pa. | 94.17 |
| Indiana Harbor, Ind. | 105.94 |
| Oneonta, N. Y. | 400.00 |
| Ewing, Nebr. | 55.50 |
| Granger, Wash. | 23.55 |
| Beaumont, Calif. | 98.88 |
| 1st Akron, Ohio | 223.50 |
| Kenton, Ohio | 75.33 |
| Warren, Ohio | 116.00 |
| San Jose, Calif. | 29.70 |
| 3rd Rock Island, Ill. | 33.20 |
| Glen Echo, Columbus, Ohio | 135.34 |
| Reed Memorial, Lyndhurst, N. J. | 96.67 |
| Brooklyn, Cleveland, Ohio | 82.40 |
| 9th Ave., Tarentum, Pa. | 224.00 |
| Grinnell, Iowa | 69.38 |
| Tulsa, Okla. | 82.40 |
| North Hill, Akron, Ohio | 154.66 |
| 1st Wichita, Kansas | 70.63 |
| De Witt, Iowa | 33.00 |
| College Hill, Wichita, Kansas | 270.83 |
| Knoxville, Pittsburgh, Pa. | 70.63 |
| Oskaloosa, Iowa | 51.34 |
| Interest on Deposits | 20.01 |
| Murray, Nebr. | 50.00 |
| Brownlee Woods, Youngstown, Ohio | 154.66 |
| TOTAL | $4811.66 |

## MISCELLANEOUS GIFTS

### For December and January

| | |
|---|---|
| A Friend | $ 15.00 |
| Ezel Congregation | 75.00 |
| L. A. Mitcheltree | 10.00 |
| Alice Woods | 50.00 |
| A Friend | 5.00 |
| Fourth, Pittsburgh | 50.00 |
| Winchester Congregation | 10.00 |
| Anna B. Junk | 50.00 |
| Washington, Pa., Congregation | 25.00 |
| Apollo Juniors | 14.00 |
| Mrs. M. J. Hope | 10.00 |
| Try Circle Class | 5.00 |
| Mrs. M. Chr. Estvad | 50.00 |
| King's Daughters' Bible Class, Fowler | 13.00 |
| Y. P. S., Second, Allegheny | 25.00 |
| Margaret Copeland Circle | 75.00 |
| Mina McCleary | 10.00 |
| TOTAL | $492.00 |

# Literature Department

**MISS ELIZABETH MILLIGAN, Secretary,**

**905 Publication Building, 9th St., Pittsburgh, Pa.**

### Mission Study Text-Books For 1929-1930

#### Foreign—Senior

**From Jerusalem to Jerusalem.** Cloth, 75 cents; paper, 50 cents.

**How to Use** "From Jerusalem." 15 cents.

**Posters,** in colors, one for each chapter, 50 cents in sets of six.

**O Zion, Haste,** (a pantomime), 10 cents.

**Through the Dark,** (Pageant), 15 cents.

**Map of the World.** In cloth, $3.75; paper, $2.00. (Not in stock, but will order).

**Outline Map of the World.** 30 cents.

**The Promise.** Cloth, $1.00; paper, 60 cents.

#### Foreign—Junior and Beginners.

**Going to Jerusalem.** (Junior) 50 cents.

**The Little Lord Jesus** (Beginners) 25 cents.

**How to Use** "Going to Jerusalem." 15 cents.

**Prayers for Little Children.** 25 cents.

#### Home—Senior

**The City's Church.** Cloth, $1.50; paper, 75 cents.

**The Crowded Ways.** Cloth, $1.00; paper, 60 cents.

**Manual** to "The City's Church." 25 cents.

**Suggestions to Leaders** of "The Crowded Ways." 15 cents.

**Picture Sheet**—"City Glimpses." 10 cents.

#### Home—Junior and Beginners

**Rafael and Consuelo** (Beginners). 75 cents.

**How to Use** included in the text-book.

**Nine Home Mission Stories.** 25 cents.

#### Leaflets and Pageants

**Foreign:**

**The People of India—Dress, Customs, and Manners.** 3 cents. (New).

**Village Schools.** Free. Send 1 cent for postage.

**The Girl Who Volunteered to Stay at Home.** 2 cents.

**Three Knocks in the Night.** 2 cents.

**Home:**

**Ten Steps Toward Neighborhood Community.** 5 cents.

**Four Programs on World Friendship.** 15 cents.

**Pepita's Adventure in Friendship** (Pageant). 25 cents.

**The Birthday of the Church** (For Pentecost). Free. Send 1 cent for postage.

### PRAYER CYCLE—1930

Every member of every missionary society should have one to use every day in her own private devotions.

The head of every United Presbyterian family should have one to use daily in family worship. This would provide a splendid opportunity to enlist the interest of the children of the family in the mission work of the church.

### Foreign Study Text-Books

The following are the Foreign Study-books for 1930-31, with chapter headings:

#### Adult

A CLOUD OF WITNESSES

**Chapter Headings**

I. Bible-Women and Evangelists
II. The Teacher
III. Physicians and Nurses
IV. Women in Social and Welfare Work
V. Pastors' Wives, Home-Makers, and Others
VI. The Ever-Widening Stream

Price: 50 cents, paper; 75 cents, cloth.

#### Junior

THE TREASURE HUNT

**Chapter Headings**

I. A Captain and a Gambler
II. A Priest's Daughter and a Drunkard's Son
III. An Outlaw and a Pilgrim
IV. A Princess and a Soldier
V. A Hillman and a City Girl
VI. An Arab Chief and an Island Queen

Price: 50 cents, paper; 75 cents, cloth.

### Home Mission Text-Book

**The Board of American Missions** is preparing a home mission study book for the coming year, covering all the home mission work of our Church. It will give facts, history, and incidents to show what is being accomplished in our home mission fields. The Women's Board has taken action to recommend this book to our missionary societies for their home mission study the coming year, and the home mission notes in the Magazine will be based on this book.

The book is being written by Dr. R. W. McGranahan. The title and chapter headings will be announced in the Literature Department of the May Magazine. The book will be ready for distribution at the Convention in June.

# Tributes

## MRS. CARRIE M. BEATTIE

The W. M. S. of the United Presbyterian Church of Hebron, N. Y., pays this tribute of love and respect to the memory of Mrs. Carrie M. Beattie, who was called Home, November 18, 1929.

In her death we have lost a devoted friend and faithful member.

Of the many pleasant graces she possessed, patience and cheerfulness were preeminently hers, and through the years of her failing strength, she had a smile and word of cheer for every one.

She maintained her interest in her church and all its work, and contributed liberally to all good causes.

We miss her but rejoice with her in her inheritance.

To those who mourn her death as friend and co-worker and to her husband and family, we extend our heartfelt sympathy in their bereavement.

Mrs. Marian M. McEachron
Mrs. Lula Shields
Mrs. Anna Gordon.

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## MRS. SARDIS H. KISTLER

We, the members of the Women's Missionary Society of the First United Presbyterian Church of McKeesport, were shocked and grieved to learn of the death of Mrs. Sardis H. Kistler on the evening of November twenty-first, and we wish to pay this tribute of love to her memory.

Mrs. Kistler was for many years a member of our Missionary Society and three years ago was made a life member by her husband.

She loved her church and was ever a loyal member and supporter. We will miss her not only from her accustomed place in the Church, but from the Sabbath School and the Prayer Meetings.

She was of a retiring and quiet disposition, but her Christian character filled her home and flowed into the community in which she lived.

While we greatly miss her and deeply feel our loss, we acknowledge with profound reverence the Sovereignty of God and humbly submit to His will.

We, as members of the Society, desire to enact the following resolutions:

I. That we hereby express our deep appreciation of her fine character and devoted service.

II. That we extend our love and sympathy to the bereaved ones in their great sorrow and that we cherish her memory and endeavor to follow her example of godly living and faithful service.

III. That this action be spread upon the minutes of the Society and a copy sent to the bereaved family, the **United Presbyterian** and **The Womens Missionary Magazine.**

Committee:
Miss Addie M. Gibson.
Mrs. Samuel Stewart,

## MRS. ALEX BOYD

A tribute of love and respect from the Women's Missionary Society of the First United Presbyterian Church of McKeesport to the memory of Mrs. Alex Boyd.

Once again our society has been called upon to say, "Thy will be done", when one of our oldest members, Mrs. Alex Boyd, answered the summons to "Come up higher" on August the fifteenth.

Mrs. Boyd was a charter member of The Women's Missionary Society and a faithful attendant as long as her health permitted, and until the end was keenly interested in, desirous of, and hopeful for our progress, and always a generous contributor to it.

Her memory will be cherished most sacredly by those who knew her. May her life of usefulness, her trust in God and love for His word, constrain us to follow in her footsteps.

We extend our heartfelt sympathy to the bereaved family, Mr. Harry Boyd and Mr. and Mrs. Albert McMichael, and commend them to the care and keeping of the Saviour whom she loved and served faithfully.

Resolved: That a copy of these resolutions be spread upon the minutes of the Society and a copy be sent to the bereaved family, to the **United Presbyterian** and to **The Womens Missionary Magazine.**

Committee:
Mrs. Samuel Stewart,
Miss Addie Gibson.

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## MRS. NANCY C. CRAIN

The Women's Missionary Society of the United Presbyterian Church of Hepburn, Iowa, pays this tribute of love and respect to the memory of Mrs. Nancy C. Crain, who departed this life December, 24, 1929.

Mrs. Crain was a charter member of the Hepburn congregation, the Women's Missionary Society and the W. C. T. U.; also a Life Member of the Women's General Missionary Society.

Her going was typical of her life. She was of a quiet disposition, loyal and faithful in her family, always helpful in the work of her church and missionary society, over which she presided for a number of years. She was a regular attendant at the church services until failing health prevented her going.

The rich influence of her life continues with us. Though we deeply regret her departure, and greatly miss her from among us, yet we rejoice with her in her abundant inheritance which the Lord, the Righteous Judge has given. We extend our sympathy to the bereaved families and commend them to trust in the loving kindness of the Great Comforter.

—Committee.

### MRS. W. A. THOMPSON

The Women's Missionary Society of the United Presbyterian Church of Alliance Ohio, wishes to pay this tribute of love and respect to the memory of Mrs. W. A. Thompson.

She was faithful to the missionary cause; she was seldom absent from her place of worship; she was always active in the society when her health permitted. The last few years she was a great sufferer, but bore her pain and suffering patiently, waiting for the call of her Master which came October 19, 1929.

We wish to extend our sympathy to the bereaved family, commending them to trust in the loving kindness of the Great Comforter.

We resolve that a copy of this tribute be sent to the family and also to the Womens Missionary Magazine for publication, and one embodied in the minutes.

Committee:
Mrs. W. P. Sharp,
Mrs. H. B. Beatty.

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### MISS SARAH HUTCHMAN

The Women's Missionary Society of East Union United Presbyterian Church, Pennsylvania, offers a tribute of love to the memory of Miss Sarah Hutchman who was called to her Heavenly Home July 11th, 1929.

She was president of our society for 12 years. She was a model of faithfulness and loyalty to her church and home and was seldom absent from her place of worship in the church she loved.

May we cherish her memory and endeavor to follow her example of Godly living and faithful loving service.

The little children whom she taught will always remember and love her.

"'Tis sweet as year by year we lose
Friends out of sight in faith to muse
How grows in Paradise our store".

—Committee.

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### MRS. W. G. M. HAYS

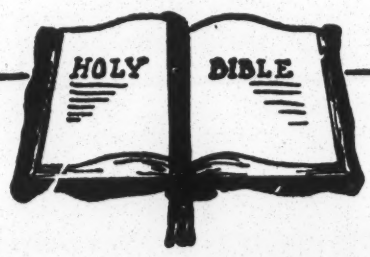
It is with feelings of deep sadness that we record the death of Mrs. Marcia Hays, widow of our first pastor the Reverend W. G. M. Hays. Her death occurred on October 3, at Prescott, Arizona, and her burial took place from the church in Pullman, Washington, on Sabbath, the 13th.

Mrs. Hays was the first president of the Women's Society of this church and served in that capacity for many years. She was deeply devotional and gave to the meetings of the society a devotional character. Her chief interest in the society's work was in the promotion of missions both home and foreign—a very natural result of the devotion of her own life to work in the home mission field. In the other activities of the membership she was also deeply interested. Her broad sympathies caused her to be greatly beloved, both within and without the church.

After the death of her sainted husband, which occurred in 1916, she was much away from Pullman, either on account of health or for the sake of being in the home of her children, but never for a moment was she unmindful of the Women's Society. We grieve at her loss, but not as they grieve who have no hope.

Her life will long be an inspiration to the women of this church.

—Committee:
Mrs. E. A. Bryan,
Mrs. Gaston Wilson,

## Bible  Readings


281. Rev. 19:16.
282. 2 Sam. 7:16.
283. Matt. 21:15.
284. Rev. 11:18.
285. 1 Sam. 16:7.
286. 2 Pet. 3:9.
287. Matt. 25:31-36,46.
288. Rev. 20:11-15.
289. 2 Cor. 6:2.
290. Rom. 8:17.
291. Why was David not permitted to build the temple?
292. On what mountain was the temple built?
293. Where is Jesus spoken of as the chief corner stone?
294. What punishment will God mete out to one who defiles the temple of his body?
295. Where are Christians spoken of as "lively stones", etc.?
296. What record is there of "wood, hay, stubble, etc." being called vain things?
297. What request made by Solomon pleased God very much?
298. What queen came to visit King Solomon?
299. Where recorded a tribute to the queen of the south (Sheba) for her earnestness?
300. How does Paul describe the glories awaiting those who love God?

## OFFICERS OF THE ANNUAL CONVENTION OF THE W. G. M. S. TO BE HELD IN GREENSBURG, PA., JUNE 13-17, 1930

President: Mrs. George Patterson, 2110 N. Uber St., Philadelphia, Pa.

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Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

Local Committee, Westmoreland, Presbyterial: Chairman, Mrs. Fred Morgan, 507 Vine Ave., Greensburg, Pa.; Treasurer, Mrs. W. M. Ewing, 307 Jones Law Bldg., Pittsburgh, Pa.; Secretary, Mrs. S. M. Warden, 207 Church Street, Port, Pa.; Mrs. C. C. Crouse, Greensburg, Pa.; Mt. Pleasant, Pa.; Mrs. R. R. Scott, McKees-Mrs. Cora M. Porter, Greensburg, Pa.; Mrs. C. B. Moore, Greensburg, Pa.; Mrs. C. H. McColly, Greensburg, Pa.; Mrs. G. M. Campbell, Greensburg, Pa.; Miss Daisy Fulton, Greensburg, Pa.; Mrs. R. A. McCampbell, Greensburg, Pa.

## OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

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Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

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Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S., Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

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1st Vice Pres.: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.

2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehi Ave., Pittsburgh, Pa.

Rec. Sec.: Mrs. Craig Smith, 3504 Shadeland Ave., N. S. Pittsburgh, Pa.

Cor. Sec.: Mrs. Frank Long, 2434 Perrysville Ave., N. S., Pittsburgh, Pa.

Donation Sec.: Mrs. Geo. F. Newell, 109 Biddle Ave., Wilkinsburg, Pa.

Financial Ch.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.

# FREEDMEN'S MISSIONS

## LIST OF WORKERS IN FREEDMEN'S FIELD UNDER THE W. G. M. S.

*Arlington—Girls' Matron, Mrs. Anna Michael; Kitchen Matron, Mrs. Blevins; Domestic Science, Mrs. N. D. Williams; Sewing, Miss Mizzila Horn; Boys' Matron, Mrs. Haynes.

*Camden—Principal, Rev. W. G. Wilson; Asst. Principal, Alonzo W. Young; N. H. Mann, Walter Anglin, Miss Annie Blevins, Miss Lenora Starkey, Miss Amanda Freeman, Miss Evelyn Haygood, Mrs. S. P. Marsh, Mrs. Alphonzo Young, Miss Mary Jones, Miss Lucy Woodward, Mrs. Nannie J. Bonner.

*Canton Bend—Domestic Science, Miss Carrie Johns, Miss Alma J. Thatcher.

Chase City—Matron, Mrs. Della Seright; Asst. Matron, Mrs. Lavina Gaines; Sewing, Mrs. Luella Tidball; Domestic Science, Mrs. Daisy Osborn; Supt. of Boys, Charles Blakewell; Asst. Matron, Mrs. Jones.

Henderson—Nine months; J. A. Warren, Mrs. Tarter, Mrs. Rogers, Mrs. Reddick, Mrs. Ellis. All time (Nurse), Mrs. Eva Adams.

Knoxville—Miss Anna Rutherford, Miss Jennie Robertson, Miss Myrta McVey, Miss Bertha Ball, Miss Laura Baum, Miss Katherine Sancken.

*Miller's Ferry—Domestic Science, Miss P. B. Banks; Supt. Boarding Dept., Miss F. O. Parker; Matron, Mrs. O. Hawkins; Sewing, Mrs. F. H. Cary; Supt. Hospital, Mrs. Nannie Rhea.

*Prairie—Principal, Prof. William Peters; Asst. Principal, Mr. James Rivers; Miss Hope Edwards, Miss Hattie King, Miss Elizabeth Bradford, Miss Mary Meadows, Mrs. Estella Perkins, Mrs. Etoila Peters.

*—Donations of Clothing needed. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Alabama. Shipping point, Arlington, Ala.

Arlington, Ala.—Post Office address, Annemanie, Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address ,Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

## HONORARY MISSIONARY

Miss Mary J. Campbell, .....Delhi

## INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Margaret Fehlman, 1913, .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Miss Flora Jameson, 1903 .....Jhelum
Miss Olive Laing, 1912, .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893, .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Jhelum
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

## NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 .....Zenith, Kansas
Miss Agnes Ballantyne, 1925 .....
.....252 N. Detroit St., Xenia, Ohio
Miss Laurella G. Dickson ,1897 .....Tarkio, Mo.
Miss Flora E. Hormel, R. N., 1925
Dr. Reba C. Hunsberger ,1921 .....
.....6622 No. 18th St., Philadelphia, Pa.
Miss Florence Jones, R. N., 1920 .....
%Mrs. Edyth J. Amalong, R.D.2, Pitcairn, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Edna Ward, 1923, 3736 E. 57th St.,
.....Maywood, Los Angeles, Cal.
Miss Cynthia Wilson, 1875 .....
.....64 N. Craig Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886, .....
.....64 N. Craig Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Ill.

## EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Mansoura
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Tanta
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

## NOW IN THIS COUNTRY

Miss Minnehaha Finney, 1894, 121 North 7th St.,
.....Sterling, Kansas
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901. 1239 Filmore St.,
.....Frankford, Philadelphia, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
.....Benzonia, Michigan
Miss Sara B. Meloy, 1923, 1577 Wesley Ave.,
.....Evanston, Ill.

## SUDAN

Miss Mary Coie, 1919 .....Wadi Halfa
Miss Esther Minta Ganter, 1928, American
University .....Cairo, Egypt
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

## NOW IN THIS COUNTRY

Miss Una Coie, 1918, %Earl B. Kinne, R. D. 2,
.....Shannon City, Iowa
Miss Elsie E. Grove, 1912, 616 W. North Ave.,
.....N. S. Pittsburgh, Pa.
Miss Ray Huffman, R. N., 1924, 325 W. 12th St.,
.....Hutchison, Kansas

## ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R.N., 1929 Addis Ababa
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayc
Miss Mildred Kiemele, 1929, .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayc
Mrs. Ruth L. Walker, 1923 .....Gorei
Miss Florence D. White, 1923 .....Addis Ababa

## NOW IN THIS COUNTRY

Miss Viola M. Bayne, R. N., 1924 .....
....3403 Reuben St., N. S., Pittsburgh, Pa.

# A Little Time Apart

## TUESDAY 10 A. M.

*"Come ye yourselves apart and rest awhile"*

### MESSAGES FROM NATURE

Come forth into the light of things,
Let Nature be your teacher.
—Wordsworth.

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.—Bryant.

"Ah, my soul! Wilt thou hear the message to thee
Of Nature in forceful, though unuttered word?
The woods and the fields whisper gently, Be still,
And know that I am the Lord!"

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God—Johann Jacobi.

We believe that God has set His altars everywhere:
"On mountain heights
In woodlands dim
In valleys bright with springs
On the curving cape of every stream
And that He taketh to Himself wings of morning
To abide upon the secret places of the sea—
And on far islands, where the tide visits the beauty of untrodden shores,
Waiting for worshippers to come to Him
In His great out-of-doors!"

"God has written on the flowers that sweeten the air—upon the breeze that rocks the flowers upon the stem—upon the rain drops that refresh the sprig of moss that lifts its head in the desert—upon its deep chambers—upon every pencilled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all his works he has written 'None liveth for himself'."

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beech,
And stars their sacred wisdom teach
Of Faith, and Love, and Fear.
—Phillips Brooks.

As emblems of humanity, blossoms are particularly beautiful and expressive. Tongues of Nature, they are eloquent with divine teachings, which reach at times the inner ear with a strange power. Man sees his own fate reflected in their short-lived beauty. As light a hold as they, has he of the tree of life.—Hugh Macmillan.

Consider thou the lilies,
O heart of mine, today;
They neither toil nor spin to soil
Their beautiful array;
I would that thou couldst live a life
So fearless sweet as they.
—Margaret E. Sangster.

"How fragrant you are this morning!" said the gravel walk to a sprig of mignonette. Yes," said the mignonette, "I have been trodden upon and bruised, and it has brought forth all my sweetness." "But," said the gravel walk, "I, too, am trodden on every day, and I only grow harder."

Which shall it be with you and me, beloved, "The Almighty hath dealt very bitterly with me," or "Though he slay me yet will I trust in him"? Our choice will either make or unmake us.

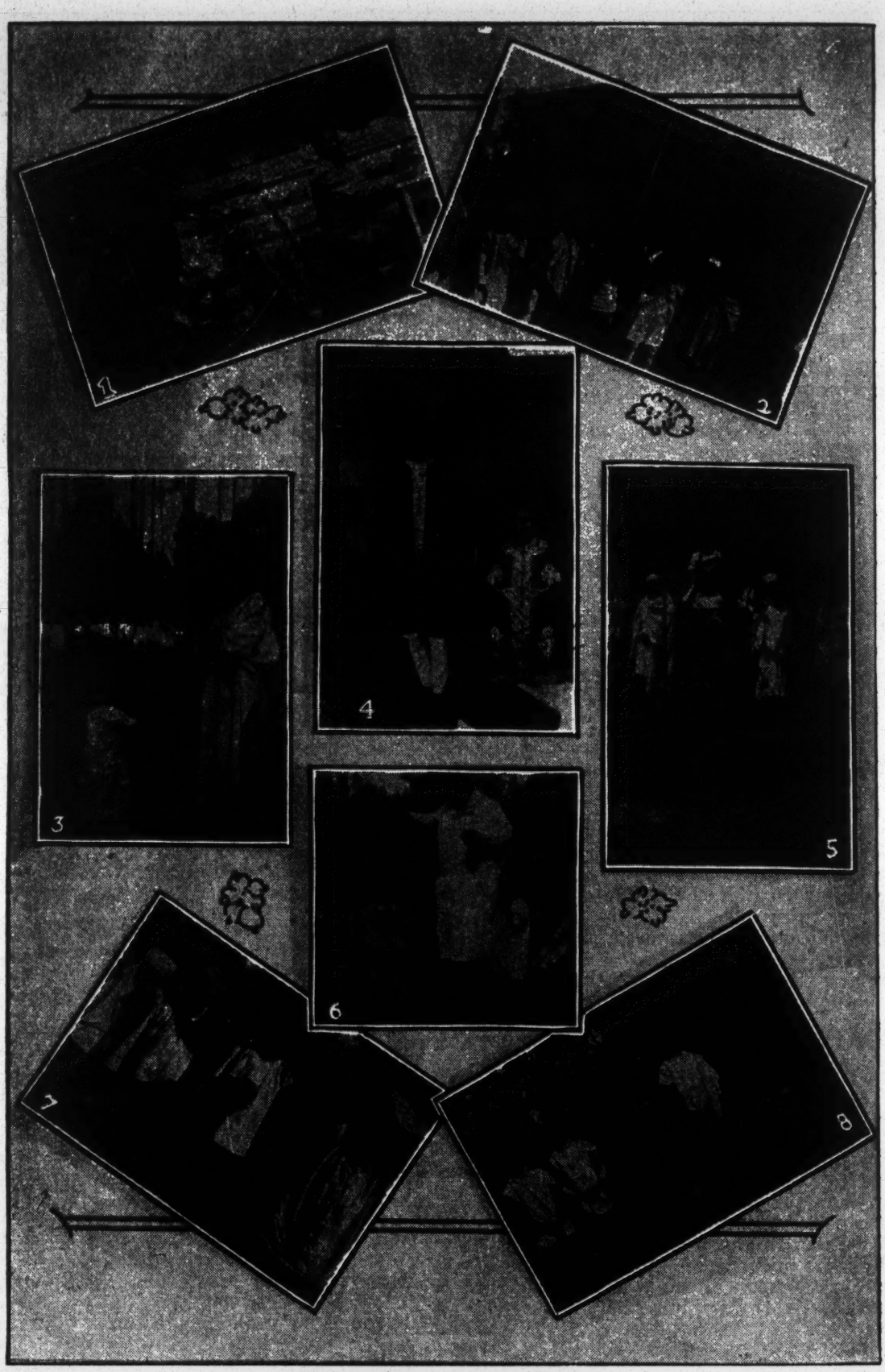
Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrancy.

Would'st thou its secret strength unbind?
Crush it, and thou shalt perfume fine
Sweet as Arabia's spicy wind.
—S. Wilberforce.

Every pious heart must feel that God in the very arrangement of nature, and in the ordinances of the heavens says to us: "In the morning think of Me in that calm hour which I send you before the din and toil of life commences; and in the evening think of Me; after it is over, when the holy stars pour quiet upon the earth, then remember Me—J. F. Clark.

"Who from unsightly bulb or slender root could guess aright
The story of the flower, the fern, the fruit In Summers height?
Through tremulous shadows, voices call to me
'It doth not yet appear what we shall be'."

Our Prayer:
Oh God we thank Thee that "The heavens declare Thy glory and the firmament showeth Thy handiwork."
—Mrs. Mary Porter Kyle, Monmouth, Ill.




**LIFE STORIES AT ADDIS ABABA**

**1. Our "Power Plant" for generating electric light for Brayco film projector used to show Bible pictures in the Hospital. 2. Bibles and School Supplies ready for the trip to Sayo. The carriers receive $5 for taking the load 500 miles—a month's journey. 3. Pounding Spices. 4. Governor's wife and son. This lady reads her own Bible and teaches her women to know its truth. 5. Priests with ceremonial drum and picture of Patron Saint George, slaying the dragon. 6. Miss Ruth Beatty with Hospital children. 7. Playing at "Burden Bearing" which will soon be their whole life. 8 Postal carriers ready to start on 500 mile journey to Gorei. With only letter post a boy will go in 10 days.**

Cut furnished from Mrs. George Moore Memorial Fund.